





Z E C H A R I A H;  
A NEW TRANSLATION;  
WITH  
N O T E S,  
CRITICAL; PHILOLOGICAL, AND EXPLANATORY;  
AND AN  
A P P E N D I X,  
IN REPLY TO DR. EVELEIGH'S SERMON  
On ZECHARIAH II. 8—11.



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On ZECHARIAH II. 8—11.

TO WHICH IS ADDED,

(A NEW EDITION WITH ALTERATIONS)

A

*DISSERTATION*

ON DANIEL IX. v. 20. TO THE END.

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By BENJAMIN BLAYNEY, D.D.

REGIUS PROFESSOR OF HEBREW, AND CANON OF CHRIST CHURCH,  
OXFORD.

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OXFORD,

SOLD BY J. COOKE;

AND BY CADELL AND DAVIES, LONDON.

M.DCC.XCVII.

IMPRIMATUR,

SCROPE BERDMORE,

VICE CAN. OXON.

COLL. MERT.

*Janu. 24. 1797.*

A  
DISSERTATION  
BY WAY OF  
*I N Q U I R Y*  
INTO THE  
TRUE IMPORT AND APPLICATION OF THE VISION  
Related DAN. ix. ver. 24. to the End,  
USUALLY CALLED,  
*DANIEL'S PROPHECY OF SEVENTY WEEKS.*

WITH SOME  
OCCASIONAL REMARKS  
ON THE VERY LEARNED PROFESSOR  
J. D. MICHAELIS'S LETTERS TO SIR JOHN PRINGLE  
*ON THE SAME SUBJECT.*

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BY BENJAMIN BLAYNEY, D.D.  
REGIUS PROFESSOR OF HEBREW, AND CANON OF CHRIST CHURCH,  
OXFORD.

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*THE SECOND EDITION,*  
WITH ALTERATIONS.





# P R E F A C E

TO THE

FIRST EDITION.

*THE* Author of the following Dissertation hath been encouraged by those, of whose judgment he hath a far better opinion than he hath of his own, to submit to the public his attempt towards the explication of a prophecy, which hath long been looked upon as very obscure and interesting; but this he could not prevail upon himself to do, without making known at the same time how his thoughts came to be turned in such a new and particular direction, and of what assistance he hath availed himself in the further prosecution of his inquiry.—My very learned and respectable friend, and predecessor in this College, now Bishop of DROMORE,\* to whom at his request I had sent an extract of the eight last verses of the Ninth chapter of Daniel, from the ancient version of the Seventy, lately discovered and published at Rome, most obligingly returned his acknowledgments with the following ingenious remarks. “The numbers which in this version are found different from those in the common text,” he thinks, “may be thus accounted for. Seventy weeks add seven weeks are 539 years. Now Cyrus’s decree according to all the Chronologers was issued 536 years before Christ; and if we reckon by hebdomads of years, we cannot come nearer to Christ’s birth. Add to the sixty two years (mentioned ver. 26. and 27. in this Greek version)

\* The Author at the time of this first Edition was Fellow and Vice Principal of Hertford College in Oxford; and the then Bishop of Dromore is now the most Reverend Dr. William Newcome, Archbishop of Armagh, and Primate of Ireland.

*“ the surplus of three years in the period of seventy seven weeks, and you  
 “ have the year LXV after Christ, the year immediately preceding the  
 “ Jewish war. This too is called Christ's coming, Matt. xvi. 28. xxiv.  
 “ 3. &c. Thus the period of weeks refers to the birth of Christ with a  
 “ sufficient exactness for prophetic language; and that of years marks  
 “ his coming in another sense with historical precision.” But “ to make  
 “ the 24th verse consistent with this interpretation,” he supposes that  
 “ we ought to render instead of seventy weeks, (weeks weeks) many  
 “ weeks;” by which he seems so far to fall in with the common opinion,  
 as to understand these weeks not to be a distinct period, according to my no-  
 tion of the matter, but one and the same with those afterwards mentioned  
 in detail. He likewise adds, that “ לרבים ver. 27. should in his opi-  
 “ nion be translated, to the mighty, meaning the Romans combined  
 “ against Jerusalem. And he (Titus, the prince who was to come,  
 “ ver. 26.) shall confirm the league to the mighty for one week.  
 “ The war lasted seven years, and may have begun in October LXVI.  
 “ (See Michaelis's Letters, p. 176.) Thus the year of our Lord LXX,  
 “ when the city was destroyed, and the sacrifice ceased, was the middle  
 “ year of the week.” In a subsequent Letter his Lordship agrees in cor-  
 recting a mistake, which I had observed to him, and which he had haf-  
 tily made, in supposing the birth of Christ to be coincident with the begin-  
 ning of the common Christian era; and candidly owns, that the interpre-  
 tation he had offered was by no means satisfactory to him, but thrown  
 out by way of trial what could be made of the new principles furnished by  
 the newly edited version. Whether his judgment will any more approve  
 of the superstructure, which I have ventured to build nearly upon the  
 same principles, and in consequence of the hints originally started by him,  
 though pursued somewhat differently, I cannot yet say; but should have  
 accounted it a felicity to have had him nearer at hand, where I could  
 have*

have laid the whole plan before him, and taken the benefit of his advice, with more ease and convenience, before publication.—Soon after the receipt of the Bishop's first letter beforementioned, I procured Professor Michaelis's *Letters* to Sir John Pringle, to which I was referred by his Lordship, and read them with such attention, as the works of that excellent Critic always command. I here beg leave to profess the highest veneration and respect for his uncommon erudition and great abilities; and how widely soever I may seem to differ from him in the main as to the interpretation of this prophecy, I freely and cheerfully own myself indebted to him for a great deal of light he has thrown upon the subject by many judicious and well approved observations. I hope he will excuse the freedom I have taken of calling in question some of his opinions, which I could not possibly acquiesce in; and shall be obliged to him, if he will condescend to set me right in any point, where I myself may have committed mistakes. For as the discovery of truth is the object, which both of us (if I may be allowed to rank myself in company with so great a man) have in view; so a friendly collision of differing judgments I take to be the most likely means of striking it out in the end.—With respect to the various readings I have made use of, such of them as were near at hand I have collated myself; for the rest I am indebted to the friendship of Dr. Kennicott, who kindly communicated them to me. It is with pleasure I announce to the public, that the Doctor's celebrated and elaborate work has been for some time in the press, and is now in great forwardness; and I make no doubt but that it will answer the high expectations, which have been entertained both at home and abroad of its accuracy and extensive utility—At present I imagine no apology will be thought needful for my having supposed the possibility of errors existing in the modern Hebrew text; since the prejudices, which once so unaccountably prevailed in favour of its absolute integrity, seem to be dying away apace before  
that

*that conviction, which must necessarily arise from the discovery of numberless various readings in the Manuscripts and Versions of great antiquity, whereby the sense hath been improved, and the objections cut off, of which infidelity hath but too often availed itself for the disparaging of sacred Writ.*

HERT. COLL. Dec. 2, 1774.

# P R E F A C E

TO THE

*SECOND EDITION.*

**T**HE following Dissertation was first published by me in the year 1775, and I had the satisfaction to find this my first Essay in publick approved of in the main by some men of the first distinction for learning and judgment. Objections however were still made to some parts, and particularly to the translation of the three first words of the prophecy, which I was myself also aware not to be without its difficulties. Determined therefore to seek further for a solution, I solicitously revolved the matter over and over again in my mind, till at last an exposition suggested itself, in which my judgment seemed disposed fully to acquiescè. Having deliberated upon it for many years, I have at length ventured to submit my corrected thoughts once again to the decision of the learned.

I deem it a very flattering circumstance to me, that in those parts of the interpretation which are most novel, my sentiments are in accord with those of the learned Professor DATHE, who published the first Edition of his Version and Notes on the greater Prophets in 1779, four years after my Dissertation. In particular he agrees with me, First, In assuming the period of time announced ver. 24. to be seventy years, and not weeks; and to be the same which the prophet had before brought forward at the beginning of the chapter, ver. 2. Secondly, In determining the Edict or Commandment

ver.

ver. 25. to be that issued by Cyrus in the first year of his reign, permitting the return of the Jews from their captivity at Babylon, as recorded 2 Chron. xxxvi. 22, 23. Ezra i. 1, 2, 3. Lastly, In understanding the 26th verse to predict, not the death of Christ, as generally imagined, but the utter subversion of the city and temple of Jerusalem by the Messiah at his coming. Such a singular concurrence in three of the most leading points, unconcerted, if he had not previously known of my Dissertation, must afford a very strong presumptive proof in favour of its probability at least; or if he had seen it (which is most likely, considering that it was immediately translated into German, as I have been informed, by the celebrated *Michaelis*, who certainly published a Critique upon it, which I have seen, in his *Bibliothec. Orientalische*, No. 158.) must so far strengthen with the sanction of his respected authority an Hypothesis, of which he was pleased to adopt so considerable a part, though without naming its Author, and to incorporate it into his own.

CHRIST CHURCH, Jan. 6. 1797.

TO THE  
MOST REVEREND FATHER IN GOD  
W I L L I A M  
LORD ARCHBISHOP OF ARMAGH,  
AND PRIMATE OF ALL IRELAND.

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MY LORD,

I KNOW not to whom I could more properly dedicate the following sheets, than to your Grace, who have so largely contributed to whatever good is to be found in them. It has been the pride of my life to be allowed to cultivate your friendship, as it has been my study to profit by your example and instructions. Your superior merit has raised you to the highest dignity in the Church, over which you preside, with the  
approbation

approbation and applause of all good men ; nor is it your literary merit only, but the graces and virtues with which it is accompanied, that have pointed you out as the fittest person to fill so exalted a station, at a time which particularly requires the exertion of all those talents, which command veneration and respect. But amongst all your shining accomplishments, it is for me peculiarly to distinguish and hold forth to notice that extraordinary humility and generous turn of mind, which has influenced you not only to permit, but earnestly to recommend the publication of such observations as have occurred to me on a subject, which your Grace had before undertaken to illustrate. Far, very far am I from entering into competition with your much greater abilities. But your Grace well knows, that it is by repeated attempts that we can hope to approximate to a full understanding of many of those divine truths, which it is the will of providence by degrees only to manifest to us.

That your Grace may long continue in the enjoyment of every blessing, which can make life desirable

to



to you, and give you a foretaste of future happiness, is  
most ardently wished by him, who is with the most pro-  
found and affectionate respect,

MY LORD,

Your Grace's

most faithful

and most devoted

humble Servant,

BENJAMIN BLAYNEY.

CHRIST CHURCH,  
*Jan. 26. 1797.*



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## PRELIMINARY DISCOURSE.

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AFTER the abundant pains that have been bestowed by men of the greatest learning and abilities on the illustration of the sacred writings, it might reasonably have been expected, that all that could have been done by human wit and industry towards laying open those treasures of divine wisdom, would have been already exhausted, and consequently that there would have been little room left for future disquisition. But the case is otherwise. There are few Books of Scripture, in which some passages do not occur of considerable doubt and difficulty, that still call for explanation; and as this was obvious to none more, than to those who have most successfully laboured in clearing up former obscurities, so none have been more zealous in stimulating and exhorting others to pursue the same road of inquiry, in order to remove the difficulties that still remain in our way. The book of Zechariah has been generally acknowledged to contain in it many things hard to be understood; and though the number of these has been very considerably lessened by the learned comments of a living author, distinguished for his universal, and more particularly for his biblical knowledge; yet in perusing his work with the attention and docility which was due to it, some  
new

new light hath seemed to break in upon me, which probably never would have presented itself, but for his preceding observations. This that excellent and most deservedly dignified person, whose friendship and correspondence I have long had the honour and happiness to enjoy, was no sooner apprized of, than he condescended to solicit me to communicate my sentiments to the public; at the same time assuring me with an equal mixture of piety, humility, and candor, that he had nothing more at heart than to promote a right understanding of the sacred text; and that if I could clear up one difficult passage, it would more than compensate to him for the detection of a hundred mistakes. Thus sanctioned and encouraged, and being moreover justified by the approbation of another friend, whom I had more at hand to consult, and whose judgment is intitled to the highest consideration, I have ventured on a publication, which, if it contributes in the least degree to advance the glory of God, and the edification of mankind, will abundantly answer the purpose and wishes of the author.

In order to throw light on the sentiments and writings of an author, it is generally of use to become acquainted with his situation and circumstances. I shall therefore premise the best account I can collect of the prophet Zechariah. Zechariah was one of the last in that succession of prophets, whom God sent at sundry times with notifications of his will to mankind under the Jewish dispensation. That he was of the number of the captivity that returned from Babylon to Jerusalem in consequence of the decree of Cyrus is unquestionable; but that he was very young when he came there, appears from this, that sixteen or seventeen years afterwards, when he had begun to exercise his prophetic function, he is stiled a  
*youth,*

*youth*, הנער הלו, ch. ii. 4. a title which would scarcely have been given him, had he much exceeded the age of twenty. In his first chapter he twice styles himself Zechariah the son of Barachiah the son of Iddo; but Ezra v. 1. vi. 14. he is called simply the son of Iddo; which may be accounted for on the supposition that his father Barachiah died before his grandfather Iddo, perhaps before the return from Babylon; consequently out of the family Zechariah came to be better known and distinguished as the son of his surviving, though remote parent, in whose house he lived, and to whose inheritance he was next in succession. And this supposition will be further confirmed, if we admit (and I see no reason why we should not) this grandfather to have been that same Iddo, who is recorded Neh. xii. 4. as one of the chief of the priests that went up from Babylon with Zerubbabel and Jeshua the high priest, and who is afterwards ver. 16. said to have been succeeded by Zechariah in the days of Joiakim the son of Jeshua. Hence it will follow, that the prophet Zechariah was not only of a priestly family, (a circumstance that may merit particular attention hereafter) but was of considerable distinction and rank among his brethren. It was in the eighth month of the second year of the reign of Darius the son of Hystaspes, king of Persia, that is, about the year 520 before the Christian Era, that he first opened his divine commission with a serious and solemn call to repentance. In the same year he is found, together with the prophet Haggai, employed in assisting the endeavours of Zerubbabel and Jeshua to excite and animate the people at Jerusalem to a vigorous prosecution of the work of rebuilding their temple. For this purpose he communicated the visions, which are contained in the six first chapters, and which he was favoured with on the four and twentieth day of the eleventh month in the year  
afore said;

aforesaid ; all evidently calculated to inspire the strongest hopes and assurance of future prosperity through the returning favour of the Almighty ; and thus to convince the people, that they were not labouring on a barren and ungrateful soil. The same design is further carried on in a subsequent revelation made to him about two years afterwards ; when in answer to a question proposed, whether the anniversary fast of the fifth month, which had for many years been observed on occasion of the destruction of the city and temple of Jerusalem by the Chaldeans in that month, should continue to be kept, now that the damages, which were then sustained, were in a fair way of being wholly repaired, the people were told, that they not only might safely discontinue the observance of that and other like fasts, which they had instituted for themselves in the days of mourning and sorrow, but that, by a happy turn in their affairs, those fasts should be changed into times of festivity and rejoicing. Chap. vii. viii.

Thus far with regard to the former part of these prophecies, the time and occasion are ascertained by the dates annexed to them, from whence the general scope of them is easily deducible. But with respect to those that follow, we are left more in the way of conjecture. It is however highly probable from the apparent difference both of style and subject, that they came forth at a different and more advanced period of our prophet's life. This difference indeed has been urged as a proof, that the six last chapters are not Zechariah's, but by a different hand. But the argument is inconclusive. For it is very possible for the same man to alter his style, and write differently at different periods of time. Nor would it be at all surprising, if this writer, as he advanced in years and dignity, should

should have learned to express himself in a tone of more elevation and energy. At his first appearance he was but a raw and unpractised youth, newly favoured with divine revelations, which he communicated in a style of artless simplicity well becoming his age. In the process of time he might have had means and opportunity of improving himself in the ornaments of elocution, and have felt emboldened to the use of them by having succeeded to the headship of one of the most considerable families in the state. At such distant periods also as we suppose, the subject of course would be materially changed. For he would no longer have occasion to stimulate his countrymen to the building of the temple, which was already completely finished; but he was actually engaged in predicting some remarkable occurrences, that would distinguish his own and the neighbouring nations in remote periods, some of them perhaps not yet arrived; and in urging an immediate reformation of national manners. In so doing, what more natural to expect, than that he would encounter hatred and opposition from those, whose corruptions he was called upon to censure and repress. Accordingly there is sufficient ground to conclude, that all this happened to him, from what he says in the eleventh chapter of the freedom and zeal, with which he exposed and counteracted the iniquitous conduct of those who made merchandise of the flock; meaning those unprincipled guides, who assumed the direction of the people for no better purpose, than to sacrifice them to the gratification of their own ambition and avarice. Several of these, by exhibiting in himself the contrast of a good shepherd, he found means at first to deprive at least of that influence and authority which they once possessed, and had wickedly abused. The sequel may easily be guessed at; for from similar causes similar effects may naturally be looked for. His enraged ad-

verfaries, after thwarting and defeating all his endeavours for the public good, at length, no doubt by intrigue and misrepresentation, fo far fucceeded, as to turn the tide of popular prejudice and refentment againft him ; and he was barbaroufly murdered, as his namefake Zechariah the fon of Jehoiada had been for the fame caufe, and in the felfsame place, between three and four hundred years before. For this we have no lefs authority than that of our bleffed Lord himfelf, who exprefsly calls the perfon of whom he fpeaks, Matt. xxiii. 35. Zacharias fon of Barachias, diftinguifhing him from the beforementioned Zechariah fon of Jehoiada by his patronymic as effectually, as two men, bearing the fame Chriftian name in our days, would be diftinguifhed by their family names. Both were priefts as well as prophets, and therefore that both fhould fuffer nearly on the fame fpot, will appear lefs furprifing, when we recollect, that the fpace between the porch and the altar was the court of the priefts, appropriated to them for the public exercife of their facred miniftry. That the fcriptures of the Old Testament are filent in regard to this latter inftance, can be no objection, if it be confidered, that a very fmall portion of them was written after the fupposed date of this tranfaction ; and that nothing occurs in this part, which would naturally lead to the mention of it. But no fooner is the line of facred hiftory refumed in the New Testament, than we find the fubject brought forward with fuch precision, that it requires no fmall degree of prejudice to controvert it. Add to this, how very improbable it is, that our Saviour, who has taken his firft term from the earlieft date of hiftory, fhould have chofen for his laft one, which would not include the whole feries of prophets and divine meffengers, who fuffered for their testimony to the caufe of religious truth.

If



If the circumstances, which have been brought together in the foregoing historical narrative, be duly attended to, I think they will go a great way towards removing a considerable part at least of those difficulties, which have been charged upon the writings of this prophet. That he is in some degree obscure and hard to be understood, is not to be questioned. And which of the ancient prophets is not so? It is of the nature of prophecy to affect a degree of enigmaticalness previous to the accomplishment, in order not to clash with the freedom of human agency. And there is no doubt, that some of Zechariah's predictions relate to matters, that are still involved in the womb of futurity. No wonder then, that these fall not within the reach of our perfect comprehension. Others there are, which we have good reason to believe have already been fulfilled, but do not appear with such a degree of evidence, as they probably would have done, if we had been better informed concerning the times and facts to which they relate. With respect to the emblems and types that are exhibited, they are most of them of easy and determinate application. And in favour of the importance of his subject-matter it must be acknowledged, that, next to Isaiah, Zechariah is the most evangelical of all the prophets, having more frequent and more clear and direct allusions to the character and coming of the Messiah, and his kingdom, than any of the rest. Nor in his language and composition do we find any particular bias to obscurity; except that the quickness and suddenness of the transitions is sometimes apt to confound the boundaries of discourse, so as to leave the less attentive reader at a loss, to whom the several parts of it are to be ascribed. But upon the whole, we shall find the diction remarkably pure, the construction natural and perspicuous, and the style judiciously varied according to the nature of the

subject; simple and plain in the narrative and historical parts; but in those that are wholly prophetic, the latter chapters in particular, rising to a degree of elevation and grandeur, scarcely inferior to the sublimest of the inspired writings.

With respect to what has been here attempted for the illustration of this part of holy writ, I have only to say, that though I should not have obtruded myself on the public, if I had not something to offer different from what they had before been presented with, and in my opinion at least worthy of some attention, I have not however affected novelty, nor deviated without an apparent reason from former interpretations. It has been my constant object, to avail myself more especially of that fund of learning and sound judgment, which is so eminently displayed in the comments of that excellent person, whose merits I have before acknowledged, and to consider my work as simply an appendix to his. For which reason I have frequently avoided to cite such notes and observations, in which my sentiments coincided with his; and have left them to stand on the ground of their own proper authority; nor have I ever ventured on an alteration, without having maturely and repeatedly considered the points of difference. Had he continued to enjoy that share of leisure, which he heretofore employed to so much advantage, it is more than probable I might have contented myself with stating to him in private the remarks, that had occurred to me on perusing his work; and submitted to his judgment, whether to suppress them altogether, or to have inserted such part as he approved in any of his future publications. But it is obvious, that the functions of the high and important station, which he now fills, will scarcely allow him to carry on the line of his own literary pursuits; much less to revise and digest

digest the suggestions of others. It will however, I trust, be observed in particular, that whatever alterations I have introduced into the version, I have studiously endeavoured to conform to that system of rules, which are laid down in his Preface \*; than which it is scarcely possible to conceive a better.

It would be unnecessary here to recapitulate what further assistance I have occasionally received from other authors in the prosecution of my plan, since I have not failed to acknowledge it in the Notes, and to assign to each his just claim of merit. But I trust to meet with indulgence, if, impelled by justice and gratitude, I presume to offer a few words in vindication of those valuable collations of the various readings of the Hebrew text, made by Dr. Kennicott and others, which have lately been mentioned by a truly respectable and learned Prelate † in terms of less reverence and regard than have been usually thought their due. Far, very far indeed, am I from thinking with that author (and here also I am persuaded that the general voice goes along with me) that the work upon which he grounds his disqualifying assertions, the admired work of an excellent person ‡, whose name will be ever dear among the lovers of religion and elegant learning, affords the smallest ground for the reproach intended to be cast upon it. But even admitting for argument sake, that the first essayist had failed in manifesting the use to be made of these materials, does it therefore follow, that there is no use in them at all? No; let them rather be judged according to

\* Preface to Archbishop Newcome's Version of the Minor Prophets.

† See a Discourse by way of general preface to the quarto Edition of Bishop Warburton's Works, &c. p. 94.

‡ Bishop Lowth's Isaiah.

their own intrinsic nature and tendency, than from any accidental circumstance, to which in common with the very best of things they may be liable. It is now admitted as a fact beyond dispute, that the several copies of the Hebrew text are not in that state of absolute uniformity, which was once unaccountably believed concerning them. On the contrary, among the many hundreds that are known to exist, Manuscripts or printed Editions, I trust I am within compass, when I assert, that scarcely two can be found without some differences; and the variations on the whole amount to a number past all conception, and almost beyond the powers of calculation. Where then is to be found that perfect integrity, which we are taught to look for as the ground of scriptural authority? Is there any single copy, to which we can upon just and solid grounds ascribe a decided preference in all points above all the rest? And if not, it must be in the aggregate alone that perfection is to be sought for, or can be presumed to exist. We know for certain, that of the admired writings of ancient Greece and Rome, those which we are considered to possess in the greatest perfection and purity, are precisely those, of which the greatest number of MSS. have been brought forth and collated. And if Providence hath thought fit to subject the sacred writings to the same imperfections in transcribing with the works of profane authors (and without the interposition of a constant miracle it could not be otherwise) is there not sufficient reason to conclude, that what had proved effectual in correcting the one, may be of equal use and efficacy in restoring the other? For it is not likely, that all the transcribers should accidentally have stumbled upon the same mistakes; or supposing a wilful corruption, should all have agreed to countenance the same, considering the different ages and countries to which the MSS. respectively belong.

So

So that what is faulty in some, may still remain sound and unviti-  
ated in others, and require only a degree of sagacity and critical skill  
to make the distinction. Nor has experience failed to justify what  
appears so fair in speculation; since by the help of the collations  
many a valuable reading has already been restored and confirmed,  
for want of which not only the sense had been greatly obscured and  
perverted, but even the divine word exposed to the vain scoffs and  
ridicule of the profane.

Whilst thus engaged in asserting the utility of the Hebrew col-  
lations, I should be inexcusable in passing over unnoticed the colla-  
teral aid about to be derived from the Collation of the MSS. and  
Editions of the Greek Septuagint and its versions; a work that has  
long been desired, and is now nearly completed in the most ample and  
judicious manner by the unremitting diligence of my very able and  
very worthy Friend, Dr. Holmes, Canon of Christ Church, Oxford;  
to whose kindness I owe, that I have been enabled already to antici-  
pate some of its advantages. Upon the excellence and importance  
of this the most ancient Version it appears needless for me to expa-  
tiate, since it has been established by much abler hands to have been  
originally made, by whomsoever made, with the greatest fidelity and  
accuracy; so as to have been for a long time holden by the Jews  
themselves, who read it in their synagogues, as of equal authority  
with the Hebrew originals. It is obvious, how much such a trans-  
lation, could it have been transmitted to us pure and genuine, would  
have been serviceable in correcting the errors, and elucidating the  
sense of the Hebrew text; since even in its present corrupt and im-  
perfect state, much benefit and assistance is frequently derivable from  
it. I say in its present state of corruption and imperfection; for it  
appears

appears but too lamentably true, both from external and internal evidence, that it has much departed from that genuine purity, in which it was thought worthy to be quoted by the Apostles and Evangelists, and other primitive Fathers of the Christian Church. What causes may have contributed to this degeneracy, is not a subject to be here discussed ; but they were in all probability chiefly the same, that have operated to the like effect on the Hebrew. The scope of Dr. Holmes's labours is to apply a similar remedy to a similar disorder, and by such approved means to endeavour to bring back the Greek copy as near as possible to its original standard of purity, and thus by united efforts to compass the one great end.— And well may we think ourselves happy to live in an age, in which such helps are at hand, as in former times were not even within the thoughts of learned men, much less within their hopes of attainment. Let us prize them as we ought, and, uninfluenced by groundless doubts and prejudices, studiously set ourselves to make the best use and improvement of them. So may we reasonably indulge ourselves in the pleasing prospect of a daily increase in all knowledge and spiritual understanding ; till at length, the darkening mists of error being gradually done away, the blessed rays of revealed truth beam forth in full splendor upon us.

# Z E C H A R I A H.

C H A P. I.  
I.

1 **I**N the eighth month, in the second year of Darius, the  
word of JEHOVAH came unto Zechariah, the son of Ba-  
rachiah, the son of Iddo, the prophet, saying, *Speak unto all*  
2 *the people of the land, saying :* JEHOVAH hath been sore dis-  
3 pleased with your fathers. But say thou unto them, Thus  
saith JEHOVAH of hosts, Turn ye unto me, saith JEHOVAH  
of hosts ; and I will turn unto you, saith JEHOVAH of hosts.  
4 Be not ye as your fathers, unto whom the former prophets  
have cried, saying, Thus saith JEHOVAH of hosts, Turn ye  
now from your evil ways, and from your evil doings. But  
they did not hear, nor hearken unto me, saith JEHOVAH.  
5 Your fathers, where are they ? and the prophets, do they live  
6 for ever ? But my words, and my statutes, which I com-  
manded my servants the prophets, did they not overtake your  
fathers ? And they returned and said, Like as JEHOVAH of  
hosts thought to do unto us, according to our ways, and ac-  
cording to our doings, so hath he dealt with us.

7 **U**PON the four and twentieth day of the eleventh month,  
which is the month Sebat, in the second year of Darius, came  
the word of JEHOVAH unto Zechariah, the son of Barachiah,  
8 the son of Iddo, the prophet, in this wise ; I had a vision by  
night, and behold a man riding upon a red horse, and he stood  
among the myrtle trees that *were* in a bottom ; and behind  
9 him red, brown, and white horses. Then said I, What *are*  
these, my lord ? And the angel that talked with me said unto  
10 me, I will shew thee what these *are*. And the man that  
stood among the myrtle trees answered and said ; These are  
they whom JEHOVAH hath sent to go to and fro through the  
11 earth. And they made report to the angel of JEHOVAH that

B .

stood

stood among the myrtle trees, and said, We have gone to and fro through the earth, and behold all the earth remaineth still, and is at rest.

- 12 THEN the angel of JEHOVAH answered and said, O JEHOVAH of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these seventy years? And JEHOVAH answered the angel  
13 who talked with me good words, comfortable words. And  
14 the angel that communed with me said unto me, Cry, saying, Thus saith JEHOVAH of hosts, I have been jealous over Jerusalem and over Sion with great jealousy; but with great anger am I angry with the nations that are at ease; because when  
15 I was angry for a little while, they combined to her hurt. Therefore thus saith JEHOVAH, I am returned to Jerusalem with great mercy; my house shall be built in it, saith JEHOVAH of hosts, and a line shall be stretched over Jerusalem.  
16 Cry yet again, saying, Thus saith JEHOVAH of hosts, My cities shall yet again be overspread with prosperity; and JEHOVAH will yet again comfort Sion, and will yet again choose Jerusalem.

- 18 AND I lifted up mine eyes, and looked, and behold four  
19 horns. And I said unto the angel that talked with me, What *are* these? And he said unto me, These *are* the horns, which  
20 have scattered Judah, Israel, and Jerusalem. And JEHOVAH shewed me four plowmen. And I said, What come these  
21 to do? And he replied, saying, These *are* the horns which have scattered Judah, so that no man lifted up his head. And these are come sharpening their coulter, for to use upon the horns of the nations, which lifted up a horn against the land of Judah to scatter it.

C H A P. I  
II.

- 2 AND I lifted up mine eyes, and looked, and behold a man, and in his hand a measuring line. And I said, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.



- 3 of. And behold, as the angel that talked with me was going  
4 away, another angel came forth to meet him, and said unto  
him, Run, speak to that young man, saying,  
Jerusalem shall inhabit villages,  
Because of the multitude of men and cattle within her ;  
5 And I will be unto her, saith JEHOVAH,  
A wall of fire round about,  
And for glory will I be in the midst of her.  
6 Ho ! ho ! flee ye also  
From the land of the north, saith JEHOVAH,  
For as the four winds of heaven  
Have I spread you abroad, saith JEHOVAH.  
7 Ho, Sion ! make thy escape,  
Thou that dwellest in the daughter of Babylon.  
8 For thus hath JEHOVAH of hosts said  
Sending me after the glory \*  
Unto the nations that spoiled you,  
“ Surely he that touched you, hath touched the apple of  
“ his eye.”  
9 For behold I am about to wave my hand over them,  
And they shall be a spoil to their servants.  
And ye shall know that JEHOVAH of hosts hath sent me.  
10 Sing and rejoice, O daughter of Sion,  
For, “ Behold I am coming,  
“ And I will dwell in the midst of thee, saith JEHOVAH.  
11 “ And many nations shall be joined  
“ Unto JEHOVAH in that day,  
“ And shall become a people unto me ;  
“ And I will dwell in the midst of thee.”  
Then shalt thou know that JEHOVAH of hosts hath sent  
me unto thee.  
12 And JEHOVAH shall inherit Judah,  
His portion in the holy land,  
And shall again choose Jerusalem.

\* promised, v. 5.

- 13 Be silent, O all flesh, before JEHOVAH ;  
For he is raised up from his holy habitation.

C H A P. I  
III.

- 1 AND he shewed me Joshua the high priest standing before an angel of JEHOVAH, and the adversary standing at his  
2 right hand, to oppose him. And JEHOVAH said unto the adversary, JEHOVAH will rebuke thee, O adversary, even as JEHOVAH hath rebuked thee, who chooseth Jerusalem. Is not  
3 this a brand saved out of the fire ? (Now Joshua was clothed with filthy garments when he stood before the angel.) And  
4 he addressed himself to those that stood before him, saying, Take away the filthy garments from him. And unto him he said, See, I have caused thine iniquity to pass from thee, and I  
5 have clothed thee with clean garments. And he said, Let them put a clean bonnet upon his head. And they put a clean bonnet upon his head, and clothed him ; and the angel of JEHOVAH stood by. And the angel of JEHOVAH testified unto  
6 Joshua, saying,  
7 Thus saith JEHOVAH of hosts,  
If thou wilt walk in my ways,  
And if thou wilt keep my charge,  
Then shalt thou also judge my house,  
And thou shalt also keep my courts ;  
And I will appoint thee ministers among these that stand by.  
8 Hear now, O Joshua the high priest,  
Thou and thy companions that sit before thee ;  
For these are men of sign ;  
For, behold, I am about to bring my servant THE BRANCH.  
9 For behold the stone which I have set before Joshua,  
From one stone seven fountains ;  
Behold I open the passage thereof,  
Saith JEHOVAH of hosts ;  
And I will take away the iniquity of this land in one day.  
10 In that day, saith JEHOVAH of hosts,

Shall

Shall ye call every man to his neighbour  
Under the vine and under the fig-tree.

CHAP. I AND the angel who talked with me came again, and  
IV. 2 roused me, as one that is roused out of his sleep. And he said  
unto me, What seest thou? And I said, I have seen, and be-  
hold a candlestick all of gold, and a bowl upon the top of it,  
and its seven lamps; over the seven *lamps* also seven pipes, one  
3 to each of the lamps which *are* upon the top thereof: and  
two olive-trees beside it, one on the right side of the bowl,  
4 and the other upon the left side of it. Then I answered and  
spake unto the angel that talked with me, saying, What *are*  
5 these, my lord? And the angel that talked with me answered  
and said unto me, Knowest thou not what these be? And I  
6 said, No, my lord. Then he answered and spake unto me,  
saying, This is the word of JEHOVAH concerning Zerubba-  
bel, saying,

Not by wealth, nor by strength,  
But by my spirit, saith JEHOVAH of hosts,  
7 What art thou, O great mountain?  
Before Zerubbabel a level plain.  
And he shall bring forth the head-stone  
With shoutings, Favour, favour unto it.

8 ALSO the word of JEHOVAH came unto me, saying,  
9 The hands of Zerubbabel have laid the foundation of this  
house, and his hands shall finish it: and thou shalt know that  
10 JEHOVAH of hosts hath sent me unto you. For who hath de-  
spised the day of small things? They shall rejoice when they  
shall see the plummet in the hand of Zerubbabel.

These seven are the fountains of JEHOVAH, running to and  
fro through the whole earth.

11 AND I answered and said unto him, What *are* those two  
olive trees on the right side of the candlestick, and upon the  
12 left side thereof? And I answered again and said unto him,  
What *are* the two orderers of the olive trees, which through  
two

- 13 two golden spouts drain off the gold from them? And he spake unto me, saying, Knowest thou not what these *are*?  
 14 And I said, No, my lord. Then said he, These *are* two sons of oil, that stand before the lord of the whole earth.

C H A P.  
V.

- 1 AND again I lifted up mine eyes, and looked, and behold  
 2 a flying roll. And he said unto me, What seest thou? And I  
 said, I see a flying roll, the length thereof twenty cubits, and  
 3 the breadth thereof ten cubits. And he said unto me, This  
 is the curse that is going forth over the face of the whole  
 land. Because on the one hand every one that stealeth *is* as  
 he that is guiltless, and on the other hand every one that  
 4 sweareth *is* as he that is guiltless; I have brought it forth,  
 saith JEHOVAH of hosts; and it shall enter into the house of  
 him that stealeth, and into the house of him that sweareth  
 falsely by my name, and it shall abide in his house, and shall  
 consume it, both the timber thereof, and the stones thereof.

- 5 AND the angel that talked with me went forth, and he said  
 unto me, Lift up now thine eyes, and see what is that which  
 6 is going forth. And I said, What is it? And he said, This  
 the ephah that is going forth. He said also, Such *are* their  
 7 iniquities in all the land. And behold a talent of lead was  
 brought; and behold one woman sitting in the midst of the  
 8 ephah. And he said, This *is* the wicked one. And he drove  
 her back into the midst of the ephah, and cast the weight of  
 9 lead upon the mouth of it. And I lifted up mine eyes, and  
 looked, and behold two women going forth, and the wind in  
 their wings; for these had wings like the wings of a stork;  
 and they lifted up the ephah between the earth and the hea-  
 10 vens. And I said to the angel that talked with me, Whither  
 11 are these about to carry the ephah? And he said unto me,  
 To build for her an house in the land of Shinar; and when  
 it is prepared, then shall she be made to rest there according  
 to what is prepared for her.

AND

## C H A P. VI.

1       AND I lifted up mine eyes again, and looked, and behold  
 2       four chariots going forth from between two mountains ; and  
 3       the mountains *were* mountains of brass. To the first chariot  
 4       *were* bay horses ; and to the second chariot black horses ; and  
 5       to the third chariot white horses, and to the fourth chariot  
 6       spotted horses, strong ones. And I enquired and said unto the  
 7       angel that talked with me, What *are* these, my lord ? And  
 8       the angel answered and said unto me, These are four winds of  
 9       heaven, going forth from attending upon the lord of the  
 10       whole earth, and of that which is therein. The black horses  
 11       are going forth against the land of the north. And the white  
 12       went forth against their successors ; and the spotted went forth  
 13       against the land of the south. And when the strong ones  
 14       went forth, they sought to go and walk to and fro through  
 15       the earth ; and he said, Go walk to and fro through the earth.  
 16       So they walked to and fro through the earth. And he called  
 17       me, and spake unto me, saying, See, those that went forth  
 18       against the north country have caused my wind to rest upon  
 19       the north country.

9       AND the word of JEHOVAH came unto me, saying, Take  
 10       of the captivity, Heldai, Tobijah, and Jedaiah, and thou shalt  
 11       go on the same day, and shalt enter into the house of Josiah  
 12       the son of Zephaniah, who came from Babylon ; and thou  
 13       shalt take silver and gold, and shalt make a crown, and shalt  
 14       set upon the head of Joshua, the son of Josedek, the high  
 15       priest ; and thou shalt speak unto him, saying,  
 16       Thus hath JEHOVAH of hosts spoken, saying,  
 17       Behold a man, whose name is THE BRANCH ;  
 18       And out of his place shall he branch forth,  
 19       And shall build the temple of JEHOVAH.  
 20       Even he shall build the temple of JEHOVAH,  
 21       And he shall receive glory,  
 22       And shall sit, and rule upon his throne,  
 23       And shall be a priest upon his throne ;  
 24       And the counsel of peace shall be between them both.

And

14 And the crown shall be to Heldai, and to Tobijah, and to  
 15 Jedaiah, and to Hen the son of Zephaniah, for a memorial in  
 the temple of JEHOVAH. And they that are far off shall  
 come and build in the temple of JEHOVAH; and ye shall  
 know that JEHOVAH of hosts hath sent me unto you; and it  
 shall be when ye shall obediently hearken unto the voice of  
 JEHOVAH your God.

C H A P.  
 VII.

1 AND it came to pass in the fourth year of king Darius,  
 that the word of JEHOVAH came unto Zechariah on the fourth  
 2 day of the ninth month, Chisleu. Now Bethel had sent Sha-  
 rezzer, and Regemmelech, and its men, to supplicate JEHOVAH,  
 3 speaking unto the priests who were in the house of JEHO-  
 VAH of hosts, and to the prophets, saying, Shall I weep in  
 the fifth month, separating myself, as I have done these so  
 4 many years? Then came the word of JEHOVAH of hosts  
 5 unto me, saying, Speak unto all the people of the land, and  
 to the priests, saying, When ye fasted and mourned in the  
 fifth and in the seventh *month*, even those seventy years, did  
 6 ye fast any fastings of mine? And when ye eat, and when  
 7 ye drink, is it not ye that eat, and ye that drink? Hath not  
 (according to the words which JEHOVAH proclaimed by the  
 former prophets, whilst Jerusalem was entire and at peace, and  
 her cities round about her, and the south and the plain were  
 8 entire) the word of JEHOVAH come also unto Zechariah,  
 9 saying, Thus hath JEHOVAH of hosts spoken, saying, Judge  
 ye true judgment, and shew loving kindness and mercies  
 10 every one towards his brother; and the widow, and the father-  
 less, and the stranger oppress ye not; and the harm one of  
 11 another devise ye not in your heart. But they refused to  
 hearken, and drew back the shoulder, and stopped their ears,  
 12 that they should not hear; and they made their hearts as ada-  
 mant stone, not to hear the law, nor the words which JE-  
 HOVAH of hosts sent by his spirit by the former prophets; and  
 13 there came great wrath from JEHOVAH of hosts. And it  
 came

came to pass, that as he called, and they would not hear ; so shall they cry, and I will not hear, said JEHOVAH of hosts ;  
 14 but I have whirled them unto all the nations which they knew not ; and the land was desolate behind them, that none passed through nor returned ; and they made of a pleasant land a desolation.

C H A P. I AND the word of JEHOVAH of hosts came unto me, saying,  
 VIII.

- 2 Thus hath JEHOVAH of hosts spoken,  
 I have been jealous over Sion with great jealousy,  
 And with great wrath have I been jealous over her.
- 3 Thus saith JEHOVAH of hosts,  
 I am returned unto Sion,  
 And I will dwell in the midst of Jerusalem ;  
 And Jerusalem shall be called The city of the truth,  
 And the mountain of JEHOVAH of hosts, The mountain of  
 the most holy one.
- 4 Thus saith JEHOVAH of hosts ;  
 Yet again shall old men dwell,  
 And old women in the streets of Jerusalem,  
 And men with staves in their hands for great age.
- 5 And the streets of the city shall be full  
 Of boys and girls playing in the streets.
- 6 Thus saith JEHOVAH of hosts,  
 Though it may be hard in the eyes of the residue  
 Of this people in those days,  
 Shall it also be hard in mine eyes ?  
 Saith JEHOVAH of hosts.
- 7 Thus saith JEHOVAH of hosts,  
 Behold I will save my people.  
 From the land of the rising, and from the land of the setting sun ;
- 8 And I will bring them, and they shall dwell in the midst  
 of Jerusalem,

- And they shall be my people,  
 And I will be their God,  
 In truth and in righteousness.
- 9 Thus saith JEHOVAH of hosts,  
 Let your hands be strong, ye that hear in these days  
 These words from the mouth of the prophets,  
 Which *ye heard* in the day the foundation was laid of the  
 house of JEHOVAH of hosts,  
 The temple, in order to its being built.
- 10 For before those days  
 There was no hire for man,  
 Nor any hire for beast,  
 Nor to him that went out, or to him that came in, was  
 there security from the enemy ;  
 Also I set every man one against another.
- 11 But now not according to the former days  
*Will I be* to the residue of this people,  
 Saith JEHOVAH of hosts ;
- 12 But I will sow peace ;  
 The vine shall yield its fruit,  
 And the earth shall yield her increase,  
 And the heavens shall yield their dew ;  
 And I will cause the remnant of this people to possess all  
 these.
- 13 And it shall be, as ye were a curse among the nations,  
 O house of Judah, and house of Israel :  
 So will I save you, and ye shall be a blessing ;  
 Fear not, let your hands be strong.
- 14 For thus saith JEHOVAH of hosts ;  
 As I thought to do you evil,  
 When your fathers provoked me to anger,  
 Saith JEHOVAH of hosts, and I repented not :
- 15 So on the contrary have I thought in these days  
 To do good to Jerusalem,  
 And to the house of Judah ; fear ye not.
- 16 These *are* the things which ye shall do ;



- Speak ye every man truth to his neighbour ;  
 Truth and the judgment of peace judge ye in your gates ;  
 17 And the harm one of another devise not in your hearts,  
 Neither love ye a false oath ;  
 For all these have I hated, saith JEHOVAH.
- 18 AND the word of JEHOVAH of hosts came unto me, saying,  
 19 Thus saith JEHOVAH of hosts ;  
 The fast of the fourth *month*, and the fast of the fifth,  
 And the fast of the seventh, and the fast of the tenth,  
 Shall be to the house of Judah for joy,  
 And for gladness, and for cheerful festivals ;  
 Therefore love ye truth and peace.
- 20 Thus saith JEHOVAH of hosts,  
 Hereafter when peoples shall come,  
 And the inhabitants of many cities,  
 21 And the inhabitants of one city shall go to another,  
 Saying, Let us now go  
 To supplicate the favour of JEHOVAH,  
 And to seek JEHOVAH of hosts will I go also ;
- 22 Then shall many peoples and strong nations come  
 To seek JEHOVAH of hosts in Jerusalem,  
 And to supplicate the favour of Jehovah.
- 23 Thus saith JEHOVAH of hosts ;  
 In those days when ten men  
 Of all the languages of the nations shall lay hold,  
 Then shall they lay hold of the skirt of a Jew,  
 Saying, Let us go along with you ;  
 For we have heard that God is with you.

CHAP. 1  
IX.

THE burden of the word of JEHOVAH ;  
 On the land of Hadrach and Damascus *shall be* the resting  
 place thereof ;  
 When toward JEHOVAH *shall be* the eyes of men,  
 And of all the tribes of Israel.

- 2 And Hamath also shall be bordered by the enemy.  
And Sidon, though she be very wise,  
3 And hath built Tyre a fortrefs for herself,  
And hath heaped up silver as dust,  
And fine gold as the mire of the streets ;  
4 Behold JEHOVAH will cast her out,  
And will smite into the sea her wealth,  
And she shall be consumed with fire.  
5 Ashkelon shall see, and shall fear,  
Gaza also, and shall be in great pain ;  
And Ekron, because her expectation shall be disappointed ;  
And a king shall perish from Gaza,  
And Ashkelon shall not be established.  
6 And a stranger shall dwell in Ashdod,  
And I will cut off the pride of the Philistines,  
7 And I will take his blood out of his mouth,  
And his abominations from between his teeth ;  
And he also shall remain unto our God,  
And shall be as a citizen in Judah ;  
But Ekron as a Jebusite.  
8 And I will encamp about my house, *as* a garrison,  
Against him that passeth by, and against him that returneth ;  
Nor shall an oppressor pass through upon them any more ;  
For now have I seen with mine eyes.
- 9 REJOICE greatly, O daughter of Sion,  
Shout, O daughter of Jerusalem ;  
Behold, thy king shall come unto thee,  
Righteous, and a saviour *shall* he *be*,  
Lowly, and sitting upon an ass,  
And upon a colt, the foal of an ass.  
10 And I will cut off the chariot from Ephraim,  
And the horse from Jerusalem ;  
And the battle bow shall be cut off ;  
And he shall speak peace unto the heathen ;  
And his dominion shall be from sea to sea,

And

And from the river to the ends of the earth.

- 11 EVEN as, when thou wast in the blood of thy covenant,  
I sent forth thy prisoners out of the pit  
Wherein was no water :
- 12 Return ye to the strong hold, O prisoners of hope, at this  
day also ;  
Precious gifts will I again bestow upon thee.
- 13 For I have bent Judah for myself,  
*As* a bow have I filled Ephraim ;  
And I will raise up thy sons, O Sion,  
Against thy sons, O Greece ;  
And I will make thee as the sword of a mighty man.
- 14 And JEHOVAH shall be seen over them,  
And shall go forth like the lightning his arrow ;  
And the Lord JEHOVAH shall sound with the trumpet,  
And shall march in whirlwinds of the south.
- 15 JEHOVAH of hosts shall be a shield unto them,  
And they shall devour and subdue with sling-stones,  
And shall drink blood as wine,  
And shall be filled as a bowl at the corners of the altar.
- 16 And JEHOVAH their God shall save  
In that day his people like a flock ;  
For consecrated stones shall be set up upon their land.
- 17 For how great *shall be* their prosperity, and how great their  
beauty !  
Corn shall make the young men thrive, and new wine the  
maids.

CHAP. I  
X.

- 1 THEY have asked of JEHOVAH rain in the season of the  
latter rain ;  
JEHOVAH, who maketh lightnings and rain,  
Will give unto them showers,  
That there may be herb in the field.
- 2 Because the teraphim have spoken vanity,

And

- And the diviners have seen lying visions and false dreams,  
 They speak, they comfort in vain ;  
 Therefore have they been removed like sheep,  
 They have been troubled because there was no shepherd.
- 3 Against the shepherds hath mine anger been kindled,  
 And I have punished the he-goats.
- 4 But JEHOVAH of hosts is about to visit  
 His flock the house of Judah,  
 And will make them, like the horse, his glory in war.
- 5 Out of it shall go forth a corner \*,  
 Out of it a nail †, out of it the bow of battle ‡,  
 Out of it all that draw near together.  
 And they shall be as strong men trampling on the mire of  
 the street  
 In battle, and shall fight, because JEHOVAH *is* with them,  
 And they shall put to shame the riders on horses.
- 6 And I will strengthen the house of Judah,  
 And the house of Joseph will I save ;  
 And I will settle them, because I have compassion on them ;  
 And they shall be as before I cast them off ;  
 For I *am* JEHOVAH their God, and have heard them.
- 7 And Ephraim shall be as a mighty man,  
 And their heart shall rejoice as through wine ;  
 And they shall see their children, and shall rejoice,  
 Their heart shall joy in JEHOVAH.
- 8 I will whistle for them, and will gather them, for I have  
 redeemed them ;  
 And they shall be as numerous as ever they were, for I have  
 sown them.
- 9 Among the peoples and in far countries shall they remem-  
 ber me,  
 And shall save their children alive §, and shall return.
- 10 And I will bring them back from the land of Egypt,

\* The commander in chief.    † The officers next in rank.    ‡ The archers.

§ Or, and shall live with their children.

- And from Affyria will I gather them ;  
 And to the land of Gilead and to Lebanon I will bring them,  
 And there shall not be room enough for them.
- 11 But some shall pass over the sea to Tyre,  
 And shall smite the waves in the sea,  
 And all the depths of the river shall be dried up ;  
 And the pride of Affyria shall be brought down,  
 And the sceptre of Egypt shall depart.
- 12 But I will strengthen them through JEHOVAH their God ;  
 And in his name shall they walk, faith JEHOVAH.

C H A P. 1  
 XI.

- 1 OPEN thy doors, O Lebanon,  
 That the fire may devour thy cedars.
- 2 Howl, O fir-tree, because the cedar is fallen,  
 Because the goodly ones are destroyed.  
 Howl, O ye oaks of Bashan,  
 Because a forest is felled, the fenced one.
- 3 A voice of the howling of shepherds,  
 Because their magnificence is destroyed ;  
 A voice of the roaring of young lions,  
 Because the pride of Jordan is destroyed.
- 4 Thus said JEHOVAH my God to me ;  
 Feed thou the flock of slaughter,  
 5 Which those that buy them slay, and are guiltless :  
 And those that sell them say, Blessed be Jehovah, because I  
 am enriched ;  
 And their shepherds feel no concern for them.
- 6 For I will no longer spare  
 The inhabitants of the land, faith JEHOVAH ;  
 But, behold, I will deliver the men,  
 Every one into the hand of his fellow, and into the hand of  
 his king ;  
 And they shall crush the land ;  
 Nor will I deliver out of their hand.

7 So I fed the flock of slaughter among those who trafficked  
with the flock. And I took unto me two crooks; the one I  
called Delight, and the other I called Bands; and I fed the  
8 flock; and I set aside the authority of the shepherds in one  
month; but my soul was dissatisfied with them, and their  
9 soul also was disgusted with me. Therefore I said, I will not  
feed you: that which dieth, let it die; and that which is miss-  
ing, let it be missing; and let the rest devour the flesh one of  
10 another. And I took my crook, Delight, and cut it asunder,  
to annul my covenant which I had made, before all the peo-  
11 ples. And it was annulled in that day; and the traffickers  
of the flock, who watched me, knew that it was the word of  
12 JEHOVAH. And I said unto them, If ye think good, give me  
my wages; or if not, forbear. And they weighed for my  
13 wages thirty pieces of silver. And JEHOVAH said unto me,  
Cast it unto the potter. Goodly the price at which I was  
valued by them. And I took the thirty pieces of silver, and  
14 I cast them into the house of JEHOVAH to the potter. And I  
cut asunder my second crook, Bands; to dissolve the brother-  
hood between Judah and between Israel.

15 And JEHOVAH said unto me yet again,  
Take unto thee the instruments of a foolish shepherd.  
16 For behold I will raise up a shepherd in the land;  
That which is missing he will not look after;  
That which crieth he will not seek;  
And that which is bruised he will not heal;  
That which is recovering he will not sustain;  
But the flesh of the fat one will he eat,  
And he will break their hoofs.  
17 Woe unto the worthless shepherd that leaveth the flock!  
Because of his arm is desolation,  
And because of his right eye;  
His arm shall surely be withered,  
And his right eye shall surely be darkened.

C H A P.  
XII.

A PROPHECY \* the word of J E H O V A H.

- CONCERNING Israel hath J E H O V A H said,  
 Who stretched out the heavens, and laid the foundations of  
 the earth,  
 And formed the spirit of man within him.
- 2 Behold I will make Jerusalem  
 A cup of trembling to all the peoples round about ;  
 And unto Judah also shall it be,  
 Because of a siege against Jerusalem.
- 3 And in that day will I make Jerusalem  
 A stone of burthen to all the peoples ;  
 All that burthen themselves with it shall be cut to pieces ;  
 And all the nations of the earth shall be gathered together  
 against it.
- 4 In that day, saith J E H O V A H, will I smite  
 Every horse with astonishment, and his rider with madness ;  
 And upon the house of Judah will I open mine eyes,  
 And every horse of the peoples I will smite with blindness ;
- 5 And the citizens of Judah shall say in their heart,  
 The inhabitants of Jerusalem *are* strength unto me,  
 Through J E H O V A H their God.
- 6 In that day will I make the citizens of Judah  
 As a pan of fire among wood,  
 And as a torch of fire in a sheaf ;  
 And they shall devour on the right hand and on the left  
 All the peoples round about ;  
 And Jerusalem shall again sit in her own place, in Jerusalem.
- 7 And J E H O V A H shall save the tents of Judah first,  
 That the glorying of the house of David may not be magni-  
 fied,  
 Nor the glorying of the inhabitants of Jerusalem, above Judah.
- 8 In that day will J E H O V A H protect  
 The inhabitants of Jerusalem ;

\* Or, burden.

- And he that is fallen to decay among them shall be  
 In that day as David ;  
 And the house of David *shall be* as Gods,  
 As the angel of JEHOVAH before them.
- 9 And it shall be in that day,  
 I will seek to destroy all the nations  
 That come against Jerusalem.
- 10 But I will pour upon the house of David,  
 And upon the inhabitants of Jerusalem,  
 A spirit of grace and supplications ;  
 And they shall look towards him whom they pierced ;  
 And they shall mourn for him, as mourning for an only son ;  
 And shall grieve for him, as grieving for a first-born.
- 11 In that day shall there be a great mourning in Jerusalem,  
 As the mourning of Hadadrimmon in the valley of Megiddo.
- 12 And the land shall mourn, every family apart :  
 The family of the house of David apart, and their wives apart ;  
 The family of the house of Nathan apart, and their wives  
 apart ;
- 13 The family of the house of Levi apart, and their wives apart ;  
 The family [of the house] of Simeon \* apart, and their  
 wives apart ;
- 14 All the remaining families,  
 Each family apart, and their wives apart.

- C H A P. 1      I N that day there shall be a fountain opened  
 XIII.      To the house of David, and to the inhabitants of Jerusalem,  
 For sin and for uncleanness.
- 2 And it shall be in that day,  
 Saith JEHOVAH of hosts,  
 I will cut off the names of the idols from the earth,  
 And they shall not be mentioned any more ;  
 And also the prophets and the unclean spirit

\* Heb. *Simei*.



- Will I cause to pass from out of the earth.  
3 And it shall be, when any one shall prophesy any more,  
That his father and his mother, who begat him, shall say  
unto him,  
Thou shalt not live, because thou hast spoken falsehood in  
the name of JEHOVAH ;  
And his father and his mother, who begat him, shall thrust  
him through when he prophesieth.  
4 And it shall be in that day,  
The prophets shall be ashamed every one of his vision, when  
he prophesied ;  
And they shall not wear a garment of hair, in order to de-  
ceive.  
5 But he shall say, I am not a prophet,  
I am a man that tilleth the ground ;  
For a man hath had the property of me from my youth.  
6 And when one shall say unto him, What are these wounds  
in thy hands ?  
Then he shall say, *They are* what I inflicted in the house of  
my friends.
- 7 AWAKE, O sword, against my shepherd,  
And against the man that is next unto me ;  
Saith JEHOVAH of hosts.  
Smite the shepherd, and the sheep shall be scattered ;  
And I will turn my hands against the little ones.  
8 And it shall be throughout all the land, saith JEHOVAH.  
Two parts therein shall be cut off *and* perish,  
And the third part shall be left in it.  
9 And I will bring the third part through the fire,  
And I will refine them as silver is refined ;  
And I will try them as gold is tried ;  
They shall call upon my name, and I will answer them ;  
And I will say, They are my people ;  
And they shall say, JEHOVAH is my God.

C H A P.  
XIV.

- 1       BEHOLD a day cometh by the appointment of JEHO-  
           VAH,  
 When thy spoil shall be divided in the midst of thee.
- 2       For I will gather all the nations against Jerusalem to battle;  
 And the city shall be taken, and the houses shall be plun-  
       dered,  
 And the women shall be ravished;  
 And half of the city shall go forth into captivity;  
 But the rest of the people shall not be cut off from the city.
- 3       Then JEHOVAH shall go forth and fight against those nations,  
 According as he is wont to fight, in the day of battle.
- 4       And his feet shall stand in that day upon the mount of Olives,  
 Which is before Jerusalem on the east;  
 And the mount of Olives shall be cloven through the mid-  
       dle of it,  
 From east to west, a very great valley;  
 And half of the mountain shall remove toward the north,  
       and half of it toward the south.
- 5       And the valley of the mountains shall be choked up;  
 (For the valley of the mountains will reach near)  
 And it shall be choked up, as it was choked up by the earth-  
       quake  
 In the days of Uzziah king of Judah;  
 And JEHOVAH shall go, the God of all saints, with thee.
- 6       And it shall be in that day,  
 That there shall not be light, but cold and a thick fog;
- 7       And there shall be one day  
 (Known unto JEHOVAH is it)  
 Neither day, nor night;  
 But it shall be that at eventide there shall be light.
- 8       And it shall be after that day,  
 That living waters shall go forth from Jerusalem,  
 Half of them toward the eastern sea,  
 And half of them toward the western sea;  
 In summer and in winter it shall be.
- 9       And JEHOVAH shall be king over all the earth.

- In that day shall JEHOVAH be one ;  
10 And his name one shall encompass the whole earth,  
As the plain from Geba to Rimmon south of Jerusalem ;  
And she shall be raised up, and shall sit in her own place,  
From the gate of Benjamin unto the place of the former gate,  
And unto the corner gate ;  
And from the tower of Hananeel unto the king's vats.  
11 And men shall dwell in her, and there shall be no more an  
accursed thing ;  
But Jerusalem shall sit in security.  
12 And this shall be the plague,  
Wherewith JEHOVAH shall smite every one of the peoples  
That war against Jerusalem ;  
His flesh shall rot away, even while he standeth on his feet,  
And his eyes shall waste in their sockets,  
And his tongue shall rot in his mouth.  
13 And it shall come to pass in that day,  
*That* there shall be a great tumult from JEHOVAH among  
them ;  
And they shall lay hold every man upon the hand of his  
neighbour ;  
But his hand shall rise up against the hand of his neighbour.  
14 And thou also, O Judah, shalt fight at Jerusalem ;  
And shalt collect the wealth of all the nations round about,  
Gold, and silver, and apparel, in great abundance.  
15 And so shall be the plague of the horse,  
Of the mule, of the camel, and of the ass,  
And of every beast, which shall be  
In those camps, as this plague.  
16 And it shall be *that* every one that is left  
Of all the nations which came against Jerusalem,  
Even they shall go up from year to year  
To worship the king, JEHOVAH of hosts,  
And to keep the feast of tabernacles.  
17 And it shall be, that whoso will not go up  
Of the families of the earth to Jerusalem,

- To worship the king, JEHOVAH of hosts,  
Upon them there shall be no rain.
- 18 But if the family of Egypt go not up nor come ;  
Although there be not upon them the plague,  
With which JEHOVAH shall smite the nations  
That go not up to keep the feast of tabernacles ;
- 19 The same shall be the punishment of Egypt,  
As the punishment of all the nations,  
That go not up to keep the feast of tabernacles.
- 20 In that day together with the bells  
Shall the horse be holy unto JEHOVAH ;  
And the pots in the house of JEHOVAH shall be  
As the bowls before the altar.
- 21 And every pot in Jerusalem and in Judah  
Shall be holy unto JEHOVAH of hosts ;  
And all that sacrifice shall come,  
And shall take of them, and see the therein ;  
And there shall be no more a trafficker  
In the house of JEHOVAH of hosts in that day.





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# N O T E S

## O N

### Z E C H A R I A H.

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#### C H A P. I.

**T**HE six first verses of this Chapter contain a separate and distinct revelation, but at the same time connected with the general purport and design of the visions that follow, to which it forms a suitable introduction. The people of the Jews were dispirited with the recollection of their past sufferings, and a sense of their present weak and dependent state. The divine wisdom thought meet to rally their courage, and animate them to the undertaking of what was necessary for the restoration of their affairs, and particularly to a vigorous prosecution of the building of the temple, already in hand, by holding forth to them a prospect of better times. Accordingly they are assured, that God was now ready to restore them to favour, and accumulate his blessings upon them, provided they would turn to him, and not provoke his judgments, as their fathers had done, by wilful disobedience.

1.—the eighth month] This month, according to the sacred reckoning, which begins the year with the month Abib or Nisan, Exod. xii. 2. falls in with the latter part of October and the beginning of November. It is called Marchesvan in the Syriac or Chaldee; in which language, it is observed, the names of the months are given in this book and that of Esther, differently from the usage in the other books of Scripture. The work in the house of God had been already resumed this same year on the twenty-fourth

day of the sixth month, that is, the beginning of September, in pursuance of a divine message delivered by the prophet Haggai. Hag. i. 14, 15.

Ibid.—Darius] This was most assuredly Darius the son of Hystaspes; although some very learned men have warmly contended for another Darius, the second of that name who reigned in Persia, surnamed Nothus, the son and successor of Artaxerxes Longimanus. But that it could not have been in the reign of this latter prince, that the building of the temple was resumed and finished, (which is the allowed era of Zechariah's first prophecies), among other substantial reasons the two following may appear decisive. First, Ezra, who in his fifth and sixth chapters had related what passed concerning the building of the temple, which is there said to have been entered upon in the second, and to have been completed in the sixth year of Darius, expressly says in the beginning of ch. vii. that "AFTER THESE THINGS" he went to Jerusalem in the seventh year of king Artaxerxes, and carried with him presents and offerings from that prince for the service of the house of God which was at Jerusalem. Now if Ezra's journey was posterior to the completion of the building of the temple, and was undertaken in the early part of the reign of Artaxerxes, who is said to have reigned one and forty years, common sense will determine, that it must have been in the reign of Darius the predecessor, and not of Darius the successor, of Artaxerxes, that the temple was in building—Again, it is said ch. vii. 5. that in the fourth year of king Darius the people had kept the fasts of the fifth and seventh months SEVENTY years. But the former of these fasts is known to have been instituted on account of the city and temple having been destroyed by the Chaldeans in the fifth month; and the latter, on account of the murder of Gedaliah in the seventh month of the same year. Now, admitting that the Jews began to observe these fasts in Babylon on the first anniversary of those events (which it is most probable they did), and reckoning from the institution of these fasts to the first year of Cyrus fifty-two years, for the reign of Cyrus afterwards eight years, for Cambyfes and the Magi eight, for Darius the son of Hystaspes thirty-six, for Xerxes twenty-one, for Artaxerxes Longimanus forty-one, to the fourth year of Darius Nothus will be nearly, if not quite, one hundred and seventy years. Or supposing the fastings to have begun in the first year of Cyrus, when the people were returned from Babylon, (which is the lowest supposition that can be admitted) then to the fourth year of Darius Nothus will be a period of one hundred and eighteen years. Taking the least number, let me ask, if the people could with any degree of propriety



priety be said to have fasted SEVENTY years, when they had actually done so for near a hundred and twenty ? Or why assume seventy years of the term, rejecting the rest ? The argument becomes still stronger, if we reckon from the year in which the temple was burnt. But from that year, or the year following, to the fourth of Darius Hystaspides will be found, without allowing much for latitude of expression, the required period of SEVENTY years. See the note which follows on ver. 12. and Archbishop Newcome's note on the same, with the Authors there referred to.

*Ibid.*—*Speak unto all the people of the land, saying*] There are no words in the Hebrew that answer to these ; but there are strong indications of a defect in this place. It is evident from the tenor of the verses which follow, that the people of the Jews are addressed in them. But no previous mention is made of that people, nor is the word of Jehovah said to come to them, but to Zechariah ; nor is there any antecedent to which the pronoun in אָמַרְתָּ אֱלֹהִים (or אֱלֹהִים, as it stands in twenty-eight MSS. and three Editions) “ but say thou unto THEM,” can properly be referred ; I say, properly ; for in strictness of grammar it can be referred only to אֲבוֹתֵיכֶם “ your fathers.” The difficulty is obvious ; but neither the collated MSS. nor the antient versions help to remove it. Perhaps after בֶּן עֶדְרוּ הַנְּבִיאָה לֵאמֹר the words אֵל כָּל-עַם אֵלֶיךָ (as ch. vii. 5.) may originally have followed, (for some such words must needs be understood) and the word לֵאמֹר coming in at the end of two lines together, the transcriber into some early MS. may inadvertently have passed from the end of the first line to the beginning of a third, skipping over the second, which once lost may never have been retrieved. It is true indeed, that Campegius Vitranga, so well known for his learned Commentary on Isaiah, and other valuable works, has attempted to justify the omission by a rule which he lays down as of familiar use. “ Subjectum orationis, mente cogitatum, si ex nexu orationis, circumstantiis et attributis suis, cognosci queat, sæpe non exprimi, idque ad linguæ pertinere elegantiam.” Comment. in Zachar. p. 93. But though this may sometimes pass in the heat of discourse, when the mind, full of its matter, and eager to come to a point, hastens over what is obvious in itself, and therefore deemed as discernible to others ; yet at the very beginning of a cool and composed narration, when nothing has gone before that might give insight into the subject, to leave the reader, without any apparent cause, to pick up his information from the sequel, is, in my opinion at least, neither elegant, nor consistent with the principles of good writing.

5, 6. Your fathers, &c.] The purport of these verses is this ; “ Both

your fathers, and the prophets who prophesied unto them, are no more ; but though the parties themselves are dead, I appeal to you who are living, and well know, that the things, which the prophets were commissioned to denounce to your fathers in my name, did actually come upon them ; and that your fathers themselves, though they would not at first believe and regard, were at last convinced, and acknowledged, that God had dealt with them exactly according to his declared purpose."

7. THE second revelation, made to Zechariah about three months after the first, contains eight distinct visions following each other in the same night.

The first Vision is of an angel in a human form, sitting on horseback in a low valley among myrtle trees, attended by others upon horses of different colours. The prophet asks the meaning, and is informed that they were the ministers of Providence, sent to examine into the state of the whole earth, which they report to be quiet and tranquil. The angel hereupon intercedes for Judah and Jerusalem, which he represents to have suffered under the divine indignation seventy years. He receives a consolatory answer. The prophet is directed to proclaim, that God's wrath against Judah was at an end ; that he would cause the temple and Jerusalem to be rebuilt ; and would fill the country with good, as a token and consequence of his renewed favour, v. 7—17.

7.—Sebat] This month corresponded with the latter end of January and the beginning of February.

Ibid.—in this wise] So לאמר may here be translated. It is frequently used as the Latin adverbs, *nempe, scilicet* ; or as in English, *to wit, namely, that is to say* ; so as to denote a specification in what follows of what had before been mentioned in more general terms. "The word of Jehovah" is a revelation, of which the substance is here prefaced by לאמר in the sense abovementioned. Vitringa translates it *in hunc modum*.

8.—a man] The prophet calls him so according to his appearance ; till perceiving by his answer, v. 10. that he had a divine commission, he afterwards gives him the respectable title of "the Angel" or Messenger of Jehovah.

Ibid.—in a bottom] Or "deep valley ;" not any one really existing perhaps, but an imaginary scene of action. Several MSS. and Edit. read במצולה. Archbishop Newcome supposes the myrtles to be an emblem of peace.

Ibid.

Ibid.—horfes] “With riders, who were angels, v. 11. They had horfes to fhew their power and celerity : and horfes of different colours, to intimate the difference of their miniftries.” Archbishop Newcome.

9.—the angel who talked with me] This was another heavenly minifter, fent probably to prefent the vifions to the prophet’s imagination, as well as to explain them. Vitringa ftyles him, *Angelus comes et interpres*. And under his direktion the prophet receives fatisfactory information from the mouth of the firft angel and his attendants.

11.—all the earth] This muft be underftood here, and in many other places, in a reſtricted fenſe for all the nations with whom Judah had a connection. So *πᾶσαν τὴν οἰκουμένην* Luk. ii. 1. means only the whole Roman empire.

12.—feventy years] Three diſtinct periods of feventy years are marked in Scripture ; of which the firſt was predicted by Jeremiah, ch. xxv. 11. as the term during which Judah and the neighbouring nations were to ſerve the king of Babylon. This period, I truſt, has been ſufficiently proved in my note on that text to have terminated in the firſt year of Cyrus, 536 years before the Chriſtian era. The ſecond period is that ſpoken of in the text before us, as the term during which God is ſaid to have had indignation againſt Jeruſalem and the cities of Judah ; which laſting till the ſecond year of Darius Hyſtaſpides, 520 years before Chriſt, completes an exact period of feventy years. As for the third period of feventy years, during which the Jews kept the faſts of the fifth and ſeventh months, enough has been already ſaid in the note on ver. 1.

14. I have been jealous] It has been much doubted, whether the jealousy ſpoken of here, and ch. viii. 2. be God’s reſentment againſt his people for their diſloyalty towards him, or his concern for their honour and welfare, mixed with indignation againſt thoſe that had perfecuted them. The latter is thought to be countenanced by Joel ii. 18. But even there perhaps may be ſome room for doubting. The former is the more uſual acceptation of the word *קנאה*, *jealousy*, which is defined to be “the rage of a man,” or huſband, on account of his wife’s infidelity, Prov. vi. 34. And with this rage or reſentment God, ſpeaking in the paſt tenſe, here ſays, he had been inflamed on account of the diſloyalty of Jeruſalem. This occaſioned a temporary ſeparation, during which the neighbours were forward to diſtreſs the unprotected wife, Pf. cxxxvii. 7. Obad. 10—14. But when God, like a pacified and relenting huſband, was diſpoſed to take her again,  
he

he would naturally be displeased with the nations for their malicious interference. Accordingly it follows in the present tense, "But *now* am I exceedingly angry with the nations that are at ease, because when I was angry for a little while, they combined to her hurt." The different tenses mark the different affections at different times. Then follow the good and consolatory words, "Therefore," that is, in consequence of this change of sentiment, "I am returned to Jerusalem with great mercy;" ברחמים, the plural number serving to denote the intenseness of degree.

Ibid.—to her hurt] The ה in לרעה I take to be the feminine affix. So לרע Ecclef. viii. 9. "to his hurt." And לרע לכם "to your hurt." Jer. vii. 6. xxv. 7.

16.—a line] That is, the architect's measuring line for laying out the building. See ch. ii. 1. Jer. xxxi. 39.—"Twelve MSS. one Edit. and Keri read קי." Archbishop Newcome.

17.—overspread] In this sense we find the verb פוץ used, Gen. ix. 19. The whole earth was overspread with the posterity of Noah's three sons. See Michaelis Suppl. ad Lex. Heb. No. 2010.—ערי is preferable to ערים. God having determined once more to adopt the cities of Judah for his own, very aptly calls them "my cities." The prosperity of the Jews under Simon and others of the Asmonean family completely answers to this prediction.

18. IN this second vision under the emblem of four horns is represented, that God, by such agents as he would appoint, would quell and bring down all those powers, which had risen, or should rise, to oppress his people. Horns are an usual emblem of strength and power; and because those fierce beasts that have them, push and gore with them, and tossing them furiously about, scatter and drive all before them, they aptly denote conquering and oppressive princes and states. See Dan. vii. viii. But whether the number *four* is used indefinitely, or to denote that specific number, and if the latter, what particular powers are pointed out by it, is a question that has been much agitated, but not satisfactorily determined. Several quaternions have been named, but with no other effect than to make the matter more doubtful. The most ancient and prevailing opinion among the Jews themselves, and perhaps the most probable of any, is, that the four great empires, the Assyrian or Babylonian, the Persian, Grecian, and Roman, which most certainly were alluded to by the four beasts in the seventh chapter of Daniel, and I think are designed by the four chariots in the last of these eight visions, ch. vi.

ch. vi. are here likewise intended ; by each of which the Jewish nation hath been in turns oppressed, and all of them have been successively brought down and annihilated ; although from the depression of the last the Jews have not as yet apparently derived any considerable advantage.

19.—and Jerusalem] This is also wanting in MS. Armen. collated by Dr. Holmes.

20.—four plowmen] **הרשים**. Our translators have called them “carpenters.” Vitringa supposes them to be “smiths,” *fabros ferrarios*. Archbishop Newcome gives them the general name of “workmen.” But Michaelis is not satisfied that either smiths or carpenters have any thing to do with *frightening horns*, and therefore renders **הרשים**, *aratores*, “plowmen;” and so far I agree with him, but not in the exposition he has given ; which is, that the four horns belong to two oxen, running wild in a field of grass so high, that nothing but their horns are seen ; but that on the arrival of those who are used to fasten them to the plough, they are terrified and desist. Michaelis Suppl. ad L. H. No. 843. Why I render “plowmen” will be seen in the note on the next verse.

21. And he spake, saying] See Archbishop Newcome’s note on these words. To which add, that one MS. of De Rossi reads now **אלי** ; another had at first omitted **לאמר** ; and that *προς με* is found in two MSS. of O’, which have been collated by Dr. Holmes.

Ibid.—sharpening their coulter] *Parum placent fabri, cornua terrentes*, says Michaelis in the place above cited. Nor am I myself better satisfied with the idea of *frightening horns*, and therefore gladly accept an emendation offered by O’, who instead of **להחריד** appear to have read **להחדיד**, *αὐτὰς ὀξυζῶν*. But it could not be meant that they came to *sharpen the horns*, which were sharp enough before, it should seem, to be offensive. **אתם** therefore is not to be rendered *αὐτά, them* ; but to be considered as a compound of the noun **את**, *a coulter*, and the plural affix ; and thus **אתם להחדיד** will signify “sharpening their coulter,” a cutting iron belonging to a plow, and which a plowman might apply to the purpose of demolishing horns, that were lifted up with a mischievous intent.

Ibid.—for to use upon the horns] **ידה** does not any where, as far as I can perceive, bear the sense of *dejacere*, given it by some of the versions, as suitable to the place. But, as Taylor in his Concordance observes, coming from **יד** *the hand*, it may signify to exercise the hand vigorously in any way, according to the sense and scope of the place. A pertinent instance occurs,

Jer.

Jer. i. 14. where יָדוּ אֵלָיו, referring to "the bow" there spoken of, signifies, "use [or employ] it against her." In like manner לִידוֹת אֶת קַרְנוֹת may signify "for to use [or employ] against the horns."

Ibid.—lift up a horn] This is a metaphor taken from the animals which toss up the horns, when about to strike or do mischief with them; and consequently denotes such as put themselves in a menacing or offensive posture.

## · C H A P. II.

THIS chapter contains the substance of a third vision. In conformity to what was said ch. i. 16. "a line shall be stretched over Jerusalem," a man, or an angel, appears with a measuring line in his hand, going, as he says, to take the dimensions of Jerusalem, in order to its being rebuilt according to its former extent; which was afterwards done by Nehemiah. This is accompanied with a message delivered to the prophet, shewing the great increase of her population and wealth; her perfect security under the divine protection; the recall of her exiles from the north country, and the punishment of those that had oppressed them; the return of God's presence to dwell in her; and the conversion of many heathen nations; and lastly the reinstatement of Judah and Jerusalem in the full possession of all their ancient privileges.

1.—a man] This in all probability was Nehemiah, under whose direction the wall was rebuilt, following the ancient line marked out by the ruins. See Neh. iii. &c. &c.

3.—the angel that talked with me] A notion has been entertained, that the angel who talked with Zechariah, and interpreted to him, was no other than Jehovah himself, the second person in the blessed Trinity. In examining some passages which follow, I think it will appear to be without sufficient foundation. In the mean time let me observe, that here he is not only called simply AN ANGEL (that is, "a ministring spirit," as the Apostle to the Hebrews explains the term, expressly contrasting it with "the Son;" Heb. i. 14.) but he is addressed by the other angel, not as a superior, but as a fellow servant, to whom he delivers orders, as from a common master; "Run, speak to that young man, saying, &c."

Ibid.—unto him] "For אֵלָיו eleven MSS. five ed. and Keri read אֵלָיו." Archbishop Newcome.

4.—that young man] הַנָּעַר. Hence we may conclude, that Zechariah could

could not be more at that time than between twenty and thirty years of age.

Ibid.—[Jerusalem shall inhabit villages] Jerusalem is here personified under the symbol of a woman, by which cities and countries are often figuratively represented; as may be seen on the ancient coins; and very frequently occurring in the other prophetic parts of Scripture. And it is in this sense that Sion is said to “dwell in the daughter of Babylon,” v. 7. Under this character Jerusalem may be understood to occupy or inhabit not only the houses within her walls, but the open villages round about, on account of her enlarged population. For want of attending to this symbolical representation, תשב has been frequently mistaken for the passive verb; as may be seen in my note on Jer. l. 13. and will appear in the following passages of this prophet, ch. vii. 7. ix. 5. xii. 6. xiv. 10, 11.

[Let me here be allowed, with all possible respect to the memory of that excellent and learned Prelate, Bishop Lowth, to notice his mistranslation of חצרים תשב קדר, Isai. xlii. 11. which he renders, “the villages and they that dwell in Kedar;” following the Greek of the LXX. *επαυλεις και οι κατοικωντες Κηδαρ*. But assuredly the Hebrew will not admit of such a construction. Our Bible translation is far better; “The villages that Kedar doth inhabit.” The relative אשר is often elliptically omitted with elegance. Only instead of “villages,” חצרים may more properly be understood of those *grassy spots*, that are to be met with in the deserts, where Kedar, a clan of wandering Arabs, set up their tents for the sake of pasturing their flocks, removing from one to another as the herbage fails. And these may in some sort be termed their *towns* or *villages*, which they inhabit for a time.]

With respect to the matter of fact, that the prophecy in this place was literally fulfilled, the following words of the Jewish Historian will leave no room to doubt. Πληθει γαρ ὑπερχεομενη κατα μικρον εξειρπε των περιβολων, και τειρεται τα προσαρκτηα προς τω λοφω συμπολιζοντες, επ' εκ ολιγον προηλθον, και τεταρτον περιεικηθηται λοφον, ος καλειται βεζεθα. “For the city overflowing with multitudes by degrees crept beyond the walls, and joining the northern parts of the temple to the hill, they advanced no small way, so that the fourth hill called Bezetha was surrounded with buildings.” Joseph. de Bell. Jud. lib. v. cap. 4. Edit. Havercamp.

5.—a wall of fire] In regard to her inhabiting without the walls, God promises to secure her as effectually, as if she was surrounded with a wall of fire.

Ibid.—and for glory will I be] ולכבוד ארדה—That is, I will reside in the midst of her for the purpose of promoting her glory and prosperity.

6. Ho! ho! flee ye also] This beautiful apostrophe is addressed to such of the Jews as continued still to dwell in Babylon, and the adjacent country, lying to the north of Jerusalem, exhorting them not only to come, but to make their escape with all possible speed from a land, which God was about to make the scene of his vengeance.

Ibid. For as the four winds] Besides those MSS. and editions which Archbishop Newcome has cited as reading בארבע, De Rossi has found the same in several others. But the common reading כארבע seems preferable. The Jews were by God's appointment, like the four winds, spread over every quarter of the globe; but the present call is directed for special reasons to those in the north only.

8. Sending me after the glory] To send a person after any thing implies the requisition of his services for that particular purpose. When therefore God is said to have sent the angel "after the glory," he must be understood to have charged him with the means of bringing it about. So that the translator of the Syriac in the London Polyglot seems not to have judged amiss in rendering what was literally *post honorem*, by a paraphrase *ad prosequendum honorem*. Now the mean which the divine wisdom had devised for securing to his people "the glory" he had promised them, was by executing a severe vengeance on their oppressors to manifest his concern for their honour and interest, and his resolution not to suffer their wrongs to pass off with impunity. In pursuance of this plan, and of the orders he had received, the angel says "he was about to wave his hand over the Babylonians," by whom the Jews had lately been oppressed, and to deliver them over as "a spoil to their former servants." And as this is given as a reason for summoning the Jews to quit that devoted country with all possible speed, that they might not be involved in the calamities that were coming upon it; so the angel subjoins, that when this came to pass according to his word, it would afford a convincing proof that Jehovah had sent him.

Ibid.—of his eye] This has been sometimes misunderstood as if God's eye was meant; and both Vulg. and two Jewish Annotators here read עיני, *oculi mei*. But the meaning certainly is, that he who meddled with the Jews to hurt them, would be doing himself the most essential hurt, wounding himself in the tenderest part.

9. I am about to wave my hand over them] This denunciation was executed



cuted shortly after, when the city of Babylon was taken by Darius, and the Babylonians were spoiled by the Persians, who had formerly been in subjection to them. See Prideaux's Connect. Part i. B. iii. and Archbishop Newcome's note on Haggai, ii. 23.

10, 11.] Hitherto nothing has appeared to indicate the angel to be more than what the name usually imports, an ordinary messenger of God's will, and the agent of his providence. Nor will it appear otherwise from what follows in these two verses, if we attend to the proper distinction between what the angel speaks in his own person, and what he delivers as the immediate words of God. He first begins to exhort in his own person, "Sing and rejoice, O daughter of Sion, for Jehovah hath said;" he then repeats as the words of Jehovah, "Behold I am coming, and I will dwell in the midst of thee; and many nations shall be joined unto Jehovah in that day, and shall become a people unto me; and I will dwell in the midst of thee." Having thus finished what Jehovah had spoken, he adds from himself, "Then," when these things come to pass, "thou shalt know that Jehovah of hosts hath sent me unto thee;" as ver. 9.

11.—many nations—] Without excluding (which indeed I am far from doing) the possibility of a remote allusion in these words to the coming in of the Gentiles to the Christian Church, the spiritual Sion; this prediction would be verified in earlier times, not only by the conversion of the Edomites in the time of John Hyrcanus, but by many other profelytes to Judaism from the heathen nations. Such were the religious profelytes spoken of, as no inconsiderable number, in the Acts of the Apostles, ch. ii. 10. xiii. 43. Nicolas of Antioch, the deacon, ch. vi. 5. the treasurer of Candace queen of Ethiopia, ch. viii. 27. Cornelius the centurion, ch. x. 1. and such also perhaps were those Greeks mentioned John xii. 20.

23. Be silent—] An admonition to mankind in general not to think of opposing the execution of those decrees, which the divine omnipotence had undertaken to support.

### C H A P. III.

VISION the fourth—Zechariah sees Joshua the high priest standing before an angel of Jehovah, as it were soliciting to be admitted to the discharge of his sacred functions; and Satan, or the adversary, standing by in the act of opposing him. The adversary receives a rebuke from Jehovah himself, by whose special command Joshua is stripped of his filthy garments,

and invested with the priestly robes of service, and a clean bonnet set upon his head. The angel delivers him a solemn charge. After this follows a clear and interesting prediction of the coming of the Messiah, and the establishment of his church, of which Joshua and his companions are ordained to be signs. Pardon and peace are held forth as the blessed effects of Christ's coming.

1. And he shewed me] *He*, that is the angel who talked with him, after delivering the message in the preceding chapter, proceeded to another representation.

Ibid.—the adversary] *השטן*—It is at least uncertain, whether Satan, the grand adversary of mankind, be here intended; or (which appears to me more probable) the adversaries of the Jewish nation in a body, or pethaps some leading person among them, Sanballat for instance, who strenuously opposed the rebuilding of the temple, and of course the restoration of the service of the sanctuary, and the re-establishment of Joshua in the exercise of his sacerdotal ministry.

2. And Jehovah said] By a voice from heaven, or from out of the sanctuary, supposing the transaction to be represented as passing before the temple. Four persons are distinguishable in this drama. 1. Joshua, who offers himself as a candidate. 2. An angel in waiting as it were in the outer court. 3. The adversary, who objects to Joshua's qualification. And, 4. Jehovah himself, over-ruling the adversary's objection.

Ibid.—will rebuke thee] The imperative in the third person is, no doubt, often expressed by the future tense; but it cannot be so here, because Jehovah is himself the speaker, who doth not command or exhort, but simply declareth that he will rebuke or check the malevolence of the adversary in this instance, as he had before done in another, when he chose Jerusalem, or took her again into favour in spite of his opposition.

Ibid.—Even as] *וַיַּעַר*—See the *Vau* used in this sense, Noldius, §. 62.

Ibid.—Is not this a brand] See Jude 23. It means one saved, when almost past all hope of redemption.

3.—filthy garments] What is meant by “the filthy garments” is evident from what is said by Jehovah, in the next verse, “See I have caused thine iniquity to pass from thee.” It is no other than the stain of moral pollution, which is in some degree found in every man, though done away by the grace of God in Christ. And it is in this respect that it is said *Isai. lxiv. 6.* “We are all as an unclean thing, and all our righteousnesses

as filthy rags." This makes us unworthy in ourselves to appear in the presence of a God of purity; and this afforded the adversary his ground of objection against Joshua.

N. B. This verse being read in a parenthesis, the discourse will then be continued by Jehovah, whose property alone it is to forgive the sinner, and to cleanse him from all unrighteousness.

4.—those that stood before him] The angels that attended on him, Jehovah, ready to execute his commands.

Ibid.—and I have clothed thee] ואלבש is undoubtedly the true reading. See Archbishop Newcome's note. No change occurs more frequently among the various readings, than between the נ and ה.

Ibid.—clean garments] מחלצות; this word properly signifies "the garments that are *put off*;" from the verb חלץ, to *put off*, and this will be best explained by comparing Lev. vi. 10, 11. with Ezek. xlv. 17, 18, 19. The holy garments of service are hereby meant, with which the priests were to be clothed, when they came into the inner court of the temple to minister before God; and these they were directed to *put off*, when they went into the outer court, and conversed in common with the people. In allusion to these it is said, Ps. cxxxii. 9. "Let thy priests be clothed with righteousness." And again, Isai. lxi. 10. "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." And the like is meant, Rev. xix. 8. "And to her was granted, that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."—Joshua being thus cleansed from his impurity, and accepted of God, the angel proceeds to notify to him in God's name the conditions, on which he should continue to enjoy his restored privileges.

5. And he said] One MS. at first read ויאמר, and one has been corrected into that reading, which is confirmed by Syr. and Vulg. Five MSS. read ואומר. See Archbishop Newcome's note. But the use of the infinitive mode by *enallage* is deemed agreeable to the Hebrew idiom. See Buxtorf Thes. Gram. lib. ii. cap. 16.

Ibid.—stood by] as in waiting to receive and execute his Sovereign's commands, which he proceeds to do, as in the next verse.

7.—judge my house] To judge God's house, and to have the keeping or superintendence of his courts, is a periphrasis for the office of high-priest, who presided over the temple and all the service of it.

Ibid.—ministers] מהלכים—Literally, "walkers;" persons ready to go  
and

and come under his direction, and be subservient to his will. See Michaelis Suppl. ad Lex. Heb. No. 557, 558. This learned man is indeed disposed to consider מַהֲלָכִים as the plural of מַהֲלֵךְ, *ministerium*, following the Masoretic punctuation. But this seems not to be his only objection to the rendering of מַהֲלָכִים as a participle; for he deems it improbable *dari superos sacerdoti ipsi ministros*, that angels should be made ministers to beings of an inferior nature; forgetting probably that this was the proper office of angels to be "ministering spirits, sent forth to minister for them that shall be heirs of salvation." Heb. i. 14. But in this instance he needed not to have been apprehensive of any degradation. For by "these that stand by," I do not conceive are meant the angels attending upon God's throne, but some of the subordinate priests who attended upon Joshua. And as it is promised to him, that he should be reinstated in the honours of his high office, so it is also added, that he should be waited upon by those inferior priests, whose business it was to officiate in the service of the temple under the authority of the high-priest. And the same persons are presently after designed under the name of "the companions" of Joshua "that sat before him."

8.—that sit before thee] Possibly these may have been some of those who were called chief-priests; who, though subordinate to the high-priest, were intitled by their rank to assist in his councils.

Ibid.—these are "men of sign"] "These," הַמִּזְמָה, must be understood to include both Joshua and his companions; being equally intended to represent, as types, something more than what they in themselves were. See מוֹפֵת thus used, Isai. xx. 3. Ezek. xii. 6, 11, xxiv. 24, 27. The next line points out him of whom Joshua was meant to be a type; as the verse following does those, of whom his companions were to be representatives or signs.

Ibid.—THE BRANCH] Neither here nor ch. vi. 12. is Zerubbabel named; nor is there any reasonable ground to conclude that he is designed in either place by the title of צֶמַח, "THE BRANCH." It is true, he was a descendant from David, and appointed under the authority of the kings of Persia to be a subordinate governor of the Jews who returned from Babylon, and in that capacity he presided, and took an active part with Joshua the high-priest, and with the chief of the fathers, in forwarding the building of the temple. But there surely does not appear in what we know of his character or performances any thing to merit the particular notice imagined to be here taken of him. The same person must needs be intended here, as is spoken of under the same title, Jer. xxiii. 5. nor is it conceivable that terms so magnificent,

ficient, as those used in this latter place especially, can be applicable to one of so limited power and authority as Zerubbabel enjoyed. Besides it is evident, that the Branch is promised as one that was to come or be brought forth, and not as one that had already enjoyed his estate, such as it was, for many years past. In short, for these and for many other reasons it may be concluded against Zerubbabel, and, I think, against any other of less consequence than the great Messiah himself, through whom alone iniquity is put away, and the reign of perfect peace and righteousness is to be established. Compare also Ps. cxxxii. 17. Isai. iv. 2. Jer. xxxiii. 15, 16.

9.—which I have set before Joshua] It seems as if the Prophet saw in his vision a stone or rock set before Joshua with seven עינים *fountains* springing out of it, which God says were opened by himself.

Ibid.—fountains] עין signifies a *fountain*, as well as an *eye*, and there seems to be a plain allusion here to the rock which Moses smote in the wilderness, and brought waters out of it for the refreshment of the people of God; “and that rock,” says St. Paul, “was Christ.” 1 Cor. x. 4. In speaking of which transaction the Psalmist says, “He opened, פתח, the rock, and the waters gushed out.” Ps. cv. 41. Observe, the same verb is used as here, הנינו מפתח פתחה, “Behold I open the opening, or door, thereof;” that is, the hole or orifice through which the fountains shall flow. Again it is said, Isai. xli. 18. אפתח על שפיים נהרות “I will open rivers in the high places;” where not only the verb פתח is used, but is followed by the preposition על, as here before אבן. And it is said ch. xiii. 1. “In that day shall there be opened a fountain,” מקור נפתח, “to the house of David and to the inhabitants of Jerusalem.” For what purpose? “for sin and for uncleanness.” This was spoken of the Gospel times; and in like manner it is here said of the same, “And I will remove, or take away, the iniquity of the land in one day.” There cannot surely remain a doubt of what is intended, nor that עינים must signify *fountains* of living waters issuing from Christ. The living waters are the doctrines of the Gospel, and the fountains the dispensers of them, the Apostles and Evangelists, who are said to be “fellow workers with Christ,” and therefore aptly represented by the companions of Joshua. The number *seven* is frequently used in Scripture to denote multitudes. 1 Sam. ii. 5. Jer. xv. 9. &c. &c.

Ibid.—I will take away] The verb should regularly have been in *Hiphil*; and Chald. probably read so. See Archbishop Newcome’s note.

Ibid.—in one day] If what has preceded be rightly applied, then we must

must understand here that one day, on which Christ died to put away sins by the offering of himself.

10.—under the vine and under the fig tree] אל-תחת signifies simply *under*. See 1 Sam. xxi. 4. Jer. iii. 6. The meaning of this passage is to shew the peace and security that should prevail in those happy days, when a man that had any thing to say to his neighbour, or as we would express it, should *call upon* his neighbour, would be sure to find him sitting at his ease without doors, unapprehensive of any danger.—But Mr. Harmer supposes an hospitable custom to be here alluded to, of people enjoying themselves in rural repasts in the open air, and inviting those that passed by to partake with them in their pleasures. Obs. vol. iii. p. 203. To this exposition also there can be no exception.

#### C H A P. IV.

IN this chapter the Prophet is called upon to contemplate a fifth Vision of the most sublime and mysterious import. He sees a candlestick of pure gold, with its seven lamps communicating by seven pipes with a bowl at the top, which serves for a reservoir, and is constantly supplied with oil from two olive-trees standing on each side of the candlestick. He inquires into the meaning, and receives an answer, which, though it may in some sort apply to the circumstances of the temple then in building, yet from the solemnity of the manner, and the terms in use, must be concluded to point to something far higher, no less than the final and complete establishment of Christ's holy catholic church, not by human means, but by the power of the holy spirit, surmounting all obstacles thrown in its way. Annexed is a special prediction, that Zerubbabel, who had begun, should have the honour of finishing the material building of the temple; the accomplishment of which is made a sign or proof of the divine mission. The meaning of the seven lamps is then explained, and also of the two overhanging branches of the olive-trees on each side of the candlestick.

1.—and roused me] It should seem as if the Prophet was plunged into a deep reverie, musing on what he had already seen, when he was roused again by the angel to give his attention to what follows.

2. And I said] “Very many MSS. Keri and fix ed. read ואמר.” Archbishop Newcome—All the ancient versions render in the first person.

Ibid.—over the seven *lamps*] Instead of עליה שבעה read עלי השבעה, and all will be right.

Ibid.

Ibid.—one to each of the lamps] לנרות, “according to the number of the lamps.” That ל thus distributes, see Exod. xii. 3, 21. &c, &c.

5. Knowest thou not] I cannot help thinking that by this question the angel meant to tax the prophet with dulness in not discerning, what a reasoning and reflecting mind, versed in the allegories of prophecy, might, in some measure at least, have discovered. Our Saviour in this manner reproves the ignorance of Nicodemus, “Art thou a master of Israel, and knowest not these things?” John iii. 10. Vitringa, after observing that Jesus Christ declares a candlestick to be the symbol of a church, “The seven candlesticks which thou sawest are the seven churches,” Rev. i. 20. goes on to deduce the same from reasoning thus—“Ubi rem in se inspicio, video mox conformitatem summam inter candelabrum et ecclesiam. Candelabrum, quale hic occurrit, nixum basi, divisum in septem ramos sive calamos, ex basi exsurgentes, præferentes septem lampades, vere et actu lucentes, non potest tantum, verum etiam debet, significare corpus quoddam subjectorum rationalium, quæ mystico sensu dici possunt *lucere et alios illustrare*, et quidem mediante *oleo*, cum iis communicato per Spiritum Sanctum. Ejusmodi vero societas cum quæri non possit, nisi inter homines: inter homines autem quæri nequeat, nisi in Ecclesia, quæ tota præstat homines fide, sapientia, sanctimonia, lucentes et alios illustrantes: non est dubium, quin candelabrum faciat pulcherrimum emblema Ecclesiæ. Ita aio, nulla res est in mundo, cui attributa omnia convenient.” Comment. in Zachar. p. 268, 269. It is much to be lamented, that this learned man was prevented by death from executing a plan, which he had conceived in his own mind, of a copious Commentary upon this Prophet, like that which he had given upon Isaiah. All we now have is the Prolegomena, and an incomplete Commentary on the first chapter, and to the end of the seventh verse of the second chapter, together with meditations on the six first verses of this fourth chapter. These however are valuable remains, and shew what might have been expected from the completion of the whole. *Ex pede Herculem.*

6. This is the word of JEHOVAH concerning Zerubbabel] It may be observed, that the prophet's question, “What are these?” is answered not by descending to an explanation of particulars, but by giving the general purport of the vision; the design being not to gratify a partial curiosity, but to comfort and encourage an almost desponding people by the assurance that God would, not by those human means, in which they were sufficiently sen-

fible of their own deficiency, but by his own spirit, render his church triumphant over all opposition.

7. What art thou—] For **מי** one MS. reads **כי**, and I have sometimes been led to think, that instead of **מי אתה הר**, the true reading may have been **כי יאתה הר**. For it is evident, that **כי** may very easily have been corrupted into **מ**, by only bringing the **י** a little nearer to **כ**. **יאת** might then be the future of the verb **אתה**, and **הר** would have the article prefixed as well as its adjective **הגדול**, which is regular. The words might then be translated, “Surely the greatest mountain shall become before Zerubbabel a level plain.” But on further consideration, as the words immediately proceed from Jehovah, it may appear more dignified for him to express the same sense by an interrogation closed with a brief answer, as it stands in the translation I have given of it. “What *art* thou (or, what *shalt* thou *be*) O great mountain, before Zerubbabel? A level plain.” In this case also we may read **הר**, because **את** as well as **אתה** is sometimes used for the masculine pronoun.

Ibid.—And he shall bring forth] If in this prophecy not only the completion of the material temple is promised, but also, as we have supposed, the erection of a spiritual building, it is obvious, that in this secondary sense by “the head” or “chief corner stone” must be understood that person who is emphatically so called, Pf. cxviii. 22. Isai. xxviii. 16. Matt. xxi. 42. Eph. ii. 20. and whose coming was ushered in, as is here announced, by the joyful acclamations of the multitudes, Matt. xxi. 8, 9, 10. Mark xi. 8, 9, 10. John xii. 13. In this latter sense either the spirit of God must be the nominative of the verb **הוציא**, or it may be rendered passively, as with an indefinite nominative, “And the head-stone shall be brought forth,” &c.

9.—finish] This sense of the verb **בצע** Michaelis derives from the Arabic **ابصح** *omnes, universi*; omnibus tanquam collectis *perficere* et finire. Suppl. ad Lex. Heb. No. 272.

Ibid.—thou shalt know] “V. Syr. Chald. and three MSS. read **וידעתם**. But O’ and Ar. read **אליך** *to thee* for **אליכם**.” Archbishop Newcome. But the present reading of the text is such as may be acquiesced in. By the verb in the second person singular, **וידעת**, Zechariah is addressed singly, as one who from seeing the accomplishment of the prediction would be convinced of the reality of the divine mission. But the angel was not sent to him alone, but to the whole body of the nation jointly with him.

10.—who hath despised the day of small things] By “the day of small things”



things" I suppose to be meant the time when the resources of the Jewish nation appeared in the eyes of many, even well wishers, so small and inadequate to the building of the temple, against a powerful opposition, that they despaired of seeing it carried into effect. Such persons would of course rejoice, when the event turned out so contrary to their expectations.

Ibid.—the plummet] The use of the plummet is to try, after the stone is laid, whether it be in its just position. So that this implies the work drawing to a conclusion, and the last finishing hand about to be put to it.

Ibid.—the fountains] Here again, as ch. iii. 9, עֵינַי, I conceive, should be translated "fountains." The lamps considered as part of the furniture belonging to the candlestick, that is, the church, can represent no other than the ministers and dispensers of evangelical light and knowledge; in which sense our Saviour says of them, "Ye are the light of the world." Matt. v. 14. In what sense these can be said to be "the eyes of Jehovah," I do not comprehend. But taken in conjunction with their pipes, they may not improperly be represented as fountains or conduits for conveying and communicating to others the gifts and graces of the holy spirit, with which they are replenished themselves. And as fountains they are said to "run to and fro through the whole earth," which was in an eminent degree seen in the apostles and first preachers of the gospel, "whose sound went into all the earth, and their words unto the ends of the world." Rom. x. 18. Nor is it less true, I trust, of the established ministers of God's word and sacraments, that they too are special instruments of diffusing grace over all countries, where the truths of the gospel are taught and inculcated by them.

12.—orderers] שְׂבָל in Syriac has the sense of *direxit, in via duxit*. I am inclined therefore to suppose that by שְׂבָלֵי הַיַּיִן were meant two beings, probably in human shape, who were seen by the Prophet employed in arranging the fruit of the olive-trees, and giving it a direction for its juice to flow into those channels, through which it might be conveyed into the body of the lamps, there to serve for food and nourishment of their light. Nor is it any objection to this more than to any other hypothesis, that they were not enumerated before among the objects of vision. They might not perhaps have presented themselves to the Prophet's view till the very instant when he had asked the question concerning the two olive-trees; and their sudden appearance may account for the immediate change of it to another, before he had received an answer to the first. This answer being thus superseded, we are left without any direct information as to the meaning of the olive-trees; but we may fairly presume them to be no other than the

two dispensations of the law and the gospel, under which were communicated the precious oracles of divine truth, which illuminate the soul, and make men wise unto salvation. Of course the orderers and directors of these dispensations must be Moses and Jesus Christ, “the two sons of oil,” or anointed ones, “that stand by the Lord of the whole earth,” fulfilling his will, and executing his commands. Of the latter of these it is expressly said, Isai. lxi. 1. “The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek, &c.” Nor do I conceive that any other can be meant by the two witnesses appointed to prophesy for a certain time clothed in sackcloth, Rev. xi. 3. the next verse plainly shewing that an allusion is there made to this prophecy of Zechariah concerning the candlestick and olive-trees, though not with all that accuracy of citation, which we should look for at present. “These are the two olive-trees, and the two candlesticks standing before the God of the earth.” Rev. xi. 4.

Ibid.—[spouts] צנתרות is a word that occurs only here. צנר or צנור, which comes nearest to it, signifies a large hollow tube or pipe. Perhaps צנתרות may be written by mistake for צנרות, many Hebrew words having their plurals both with a masculine and feminine termination. It is sufficiently clear what is meant, namely, open spouts laid inclining from the olive-trees to the bowl upon the top of the candlestick, so as to receive the fluid flowing from the trees, and pour it continually into the bowl to supply the waste. Some have supposed צנתר may have been composed of two words, namely, צנר a *pipe* or *canal*, and נתר, which in Chald. and Syr. signifies, *decidit, defluxit*.

Ibid.—the gold] For הזה “the gold” Archbishop Newcome proposes to read יצהר, “oil,” the sense, he says, requiring it. But in the Hebrew copies there is not the least vestige of such a reading, and all the ancient versions concur in expressing “gold” at the end of this verse. There is no doubt but that the liquor drawn from the olive-trees must be oil; but it is here intended to represent what for its precious quality may be denominated *gold*; that being considered as the most valuable of all material substances, but yet of far less worth than the word of divine truth. “More to be desired,” says the Psalmist speaking of it, “than gold, yea than much fine gold.” Pf. xix. 10. And again, “The law of thy mouth is better unto me than thousands of gold and silver.” Pf. cxix. 72. In this sense then הזה may be used here for oil, and perhaps from the resemblance between the appearance of gold in a state of fluidity and oil.

## C H A P. V.

THE visions represented in this chapter are of a very different kind from the preceding ones. Hitherto all has been consoling, and meant to cheer the hearts of the Jewish people, by holding forth to them prospects of approaching prosperity. But lest they should grow presumptuous and careless of their conduct, it was thought proper to warn them of the conditions on which their happiness would depend; and to let them see, that however God was at present disposed to shew them favour, his judgments would assuredly fall upon them with still greater weight than before, if they should again provoke him by repeated wickedness. Accordingly in the first of these visions, which was the sixth in succession, the Prophet is shewn an immense roll of a book, like that which Ezekiel describes, ch. ii. 9, 10. filled with curses, and in the act of flying, to denote the celerity and speed, as well as the certainty, with which the thief and false swearer, who might otherwise flatter themselves with hopes of impunity, would be visited to their utter destruction. The next vision presents the appearance of an ephah, or measure, in which sat a woman representing a nation, whose wickedness was arrived at such a height as required an immediate check. Accordingly a heavy cover is cast upon her, and she is carried into exile in a distant land, there to abide the full time allotted for her punishment.

3.—as he that is guiltless] For *כמו הנקה* read *כמוה נקה*. *נקה* signifies *innocent, blameless*. *כמוה* and *כמוה* signify, *on one side, and on the other*. And the reason assigned for “the curse going forth through the whole land” is, that the good and the bad, the innocent and the guilty, were in every part of it looked upon and treated alike; so that it was time for the divine justice to interpose, and make the proper distinction between them.

4.—it shall enter into the house] Mr. Lowth in his Commentary here has quoted from Herodotus, lib. vi. the following lines of the oracle at Delphos denouncing a like punishment against perjury.

—— *κραιπνός δὲ μετέρχεται, εἰσοκε πᾶσαν  
 Συμμορφᾶς ὁλῆσθ' γενεὴν καὶ οἶκον ἅπαντα\**

6.—the ephah that is going forth] An ephah was a dry measure containing somewhat less than our bushel, consequently too small for a woman to sit in; we must therefore understand here a measure in the form only of an ephah, but of a larger size. And this is implied in its not being said

to be *an* ephah, but “*the* ephah that is going forth;” doubly corresponding with the iniquities that prevailed in the land, both as exceeding the ordinary measure, and also continually increasing, so as already to have risen to such a pitch, as made it necessary to repress them. “This is the ephah that is going forth, and such” both in their extent and in their progressive state are “iniquities over all the land.”

Ibid.—iniquities] Archbishop Newcome advises to read עֲוֹנֵם, “their iniquity,” with O’ Ar. Syr. Houbigant and one MS. and adds, that “the *vau* is on a rasure in two other MSS.” But in this there is somewhat of a mistake. The case stands thus: four MSS. exhibit at present עֲוֹנֵם, in one of which the whole word, in another וַי, is upon a rasure. Hence it is inferred, that the original word may have been עֲוֹנֵם in those two MSS. But it is clear that in the latter instance the presumption can go no farther than עֲוֹנֵם. And this I am persuaded was the true reading, and is confirmed by Syr. which renders in the plural. But if we read עֲוֹנֵם, “their iniquity,” I doubt it will be difficult to find a proper antecedent noun to which the affix can be referred.

7.—and behold one woman] וְזֹאת is wanting in one MS. O’ V. Ar. appear to have read וְהִנֵּה. Syr. and the Armenian version retain only the *vau* before אִשָּׁה. Archbishop Secker supposes וְזֹאת to have sprung by mistake from the preceding וְזֹאת. It certainly would not be easy to say how the talent of lead could be a woman sitting in the midst of the ephah, and upon whom the talent of lead was afterwards cast; yet this would be the regular construction of the Hebrew text as it stands at present.

8.—the wicked one] That is, the wicked one representing the wicked nation. Her being driven back within the ephah denotes the check given to her farther progress; and the weight of lead, the weight of God’s judgments falling upon her.

9.—two women] These and the other circumstances mentioned in this verse seem to indicate nothing more particular than that providence would make use of quick and forcible means to effect its purpose. The stork, like other birds of passage, is provided with strong wings. Many collated MSS. and Ed. read וְתִשָּׁנָה instead of וְתִשָּׁנָה.

10.—are these about to carry] For הֵמָּה one MS. of Kennicott’s collation and one of De Rossi’s, with another corrected one, read in the feminine הֵנָּה, which is right. O’ renders αὐταὶ. V. *istæ*. Several MSS. and Ed. read מוֹלִיכוֹת.

II.—for her] The woman mentioned v. 8, 9. A house denotes a fixed and settled habitation. See Jer. xxix. 5.

Ibid.—the land of Shinar] That is, the land of Babylon. Gen. xi. 2. But this does not necessarily imply, that Babylon would be the scene of the next captivity; but only that the people in case of fresh transgression might expect another severe captivity, like that in Babylon, but of still longer duration. In this manner Egypt is used proverbially for any grievous calamity inflicted by the judgment of God. See Deut. xxviii. 68. Hosea viii. 13. ix. 3.

Ibid.—according to what is prepared for her] מוכנת and מוכנת, or מוכנת, when fully written, are conjugates, and are so considered by O', who render, *ἐπὶ τὴν ἐτοιμασίαν αὐτῆς.*

See Archbishop Newcome's note at the end of this chapter accounting for the general meaning of the above vision.

## C H A P. VI.

THE main design and purport of the eighth and last vision, contained in the former part of this chapter, was to confirm the Jews in their faith and dependence upon God, by shewing them that, weak and defenceless as they seemed to be, they had nothing to fear from the greatest earthly powers, whilst they remained under the divine protection; since all those powers originally proceeded from the counsels of the Almighty, were the instruments of his providence, and could not subsist nor act but under his permission. Four chariots drawn by horses of different colours represent the four great empires of the world in succession, the Assyrian or Babylonian, the Persian, Grecian, and Roman, distinguishable both by their order and by their attributes. The first is only enumerated, and nothing more said of it, having already run its career. The second is characterized by going forth against the land of the north. The third by going forth against the posterity of the preceding. And the fourth, whose horses were spotted and strong, by their conquests in the south. These are also said to be ambitious, soliciting and obtaining permission to extend their dominion far and wide. The second are also said to have already executed God's judgments upon the land of the north.

After this the Prophet is favoured with another revelation respecting a kingdom different from all the preceding. By God's command, in the presence of witnesses, and for a memorial to them, he places a crown, or crowns,

crowns, upon the head of Joshua the high-priest, thereby constituting him a type of Christ the Branch, whom he proclaims as about to come to build the spiritual temple of Jehovah, and to preside over it, both as King and Priest, for the great purpose of peace. The accession of strangers to assist in building the temple is foretold, and given as a proof of the Prophet's divine mission.

1.—four chariots] A chariot is in itself no unfit emblem of government. But a chariot of war very aptly represents a conquering nation, rushing furiously on, and overturning all before it. Such were the four formidable empires before mentioned. But these four chariots are described as coming forth from between two mountains of brass, meaning probably the firm and unalterable decrees of the Almighty, by which they stood confined as within the barriers of a course, till it pleased the great master of the race to give the signal for starting.

2.—bay horses] I question if the colours of the horses design any thing more than the diversity of the people of whom those empires respectively consisted; not any characteristic quality belonging to them.

3.—strong ones] The horses in the fourth chariot are said to **ברדים אמצים**, both which words have been considered by the generality of interpreters as descriptive of the colour. I must confess myself to be of a different opinion, and join with the Vulgate in rendering **אמצים**, according to the usual acceptance of the word, *fortes, robusti*, “strong;” and the rather, because the Roman empire, which I suppose to be here designed, is characterized by Daniel, ch. vii. 7, 19, 23. as more strong and powerful than any of the preceding. **ברדים** signifies “spotted as with hail.” And it is to be noted, that when they, like the rest of the horses, are distinguished by their colour, v. 6. they are simply called **הברדים**. But when they afterwards, v. 7. as in confidence of their strength, petition to have the range of the whole earth, then they are stiled **האמצים**, “the strong ones.” Vulg. *robustissimi*.

5.—four winds] So **רוחות** should be rendered, as it is in the margin of our Bibles, and by *ὀ ἀνεμοί*, Vulg. *venti*. The before cited prophecy of Daniel also begins thus; “Behold four winds of the heaven (in the Chaldee dialect, **רוחי שמיא**) strove upon the great sea.” Dan. vii. 2. But how, it may be asked, could these chariots be said to be winds? Like strong winds they rushed violently on, and produced great agitations and commotions in the earth, the effect of strong winds both by land and sea. And these winds are said to go forth from attending upon the lord of the whole earth; that

is,

is, they waited his pleasure, and went forth like ministers, “fulfilling his word.” Pf. cxlviii. 8. And thus perhaps we ought to translate Pf. civ. 4. “He maketh winds, רוחות, his messengers, and flaming fire (that is, lightnings) his ministers;” meaning that these powers of nature were employed by him as his instruments. In like manner were those mighty empires made subservient to the purposes of his providence.

Ibid.—and of that which is therein] The impossibility of construing אשר בה with the words that follow, and their suitableness to what goes before, have induced me to prefix the *Vau*, supposed to be lost, and to join ואשר בה to the end of this verse. The next will then proceed without defect or difficulty.

6.—are going forth] Archbishop Newcome has observed, that nothing is said of the red horses, the Assyrian empire, because it had passed away. But it might have been observed also, that what is said of the black horses is said in the present tense, יצאים, whereas the past tense יצאו is used of the two latter. To account for this difference we must understand, that the former words were spoken by the angel, who explains what was passing at the instant. But the latter is the Prophet’s relation of what appeared to him afterwards. A full point or stop therefore should be put at the end of the words, “the black horses are going forth against the land of the north.”

Ibid.—against their successors] אחריהם the successors of the Persians, who were designed by the black horses.

7—sought to go and walk to and fro through the earth] The ambition of the Romans is here described, who under the divine permission extended their conquests to every quarter of the globe.

Ibid.—and he said] That is, the angel speaking by God’s authority said—The same nominative must be given to ויעק in the next verse.

8.—caused my wind to rest] The sense of this passage has been quite mistaken by those who render את רוחי הניחו, “have quieted or calmed my spirit.” רוח signifies *wind* here as well as v. 5. and denotes a judgment or calamity sent by God, as all the four winds likewise do. So רוח is used Jer. iv. 11, 12. And חניח signifies to *cause to rest or abide*, that is, to *infect*. See Isai. xxx. 32. Ezek. v. 13. xxiv. 13. And the same verb in *Kal* signifies to *rest* or *settle upon*, as a calamity doth. Exod. x. 14. Accordingly the Persians did infect, or cause to rest, a fore calamity on the land of the Chaldeans, lying to the north of Judea.

9. Take of the captivity] After a busy night of visions, the Prophet is commissioned to proceed, the next morning we may suppose, to communicate by an external sign or memorial another prophecy of a most important and interesting nature.—מ is sometimes used partitively, or to express part of a whole, in which sense it may easily be understood, when placed before הַגּוֹלָה, to denote *some* of those who had been in exile, and were returned home. But when afterwards it is found before the names of individuals, as מַחֲלִי &c. it seems to be redundant or expletive, of which Noldius cites instances before accusatives. For it appears to me that the Prophet is not required to take the silver and gold from the persons named, but to take them as witnesses of what he was going about, and to go with them into the house of Josiah the son of Zephaniah, and when there, to take silver and gold, and cause it to be made into a crown or crowns for the purposes specified. This seems to be the most natural construction of the passage, “One MS. reads מֵאֵת חֲלִי, as before the two other names; and many MSS. and some Ed. read מֵאֵת and מוֹבִיָּהוּ, with V. O’ Ar. Syr. Chald.” Archbishop Newcome.

10.—who came] “One MS. reads בֵּא *venit*; agreeably to O’ Ar. Syr.” Archbishop Newcome. Chald. also renders אֵתִי *venit* in the singular number, although the Latin interpreter gives *venerunt*. De Rossi adds the authority of another MS. which he describes to be Kenn. 474, seu Cod. collegii Urbani propag. fidei ex collat. Cl. Hwiidii et *Bibliotheca orient. Michaelis* T. xviii. p. 80. The translation is made to suit either reading; but I am most inclined to prefer בֵּא, considering Josiah as a working goldsmith lately arrived from Babylon.

11.—a crown] “Syr. Chald. one Ed. two MSS. and O’ Ed. Pachom. read עֲטֶרֶת, “a crown.” Archbishop Newcome.—This reading is also confirmed by four MSS. of De Rossi, and by three MSS. of O’ collated by Dr. Holmes. See also ver. 14.

12.—THE BRANCH] There cannot be a doubt that the same person is meant by “the Branch” here, who is so called ch. iii. 8. and this has been already shewn to be, not Zerubbabel, but the Messiah himself; of whom Joshua is made the type or representative by the crown placed on his head. But to what end should he have been called in to represent Zerubbabel, who was his contemporary, and altogether as ready at hand as himself? Nor will the passage strictly and literally translated answer to any other but him, who was at once both king and priest, and by uniting both characters  
in



in himself, was completely qualified to bring about the counsel of peace, or reconciliation between God and man.

Ibid.—the temple of Jehovah] The church of Christ, which is expressly called “the temple of God,” 1 Cor. iii. 16. 2 Cor. vi. 16. “a spiritual house;” 1 Pet. ii. 5. &c. &c.

13. Even he shall build the temple of JEHOVAH] Here is a sentence omitted by O’ Syr. Ar. and one MS. and which Archbishop Newcome proposes to expunge, as being only a different reading of the foregoing clause. But in arrest of judgment I would beg leave to plead, that in my opinion the clause is not superfluous, but highly emphatic, implying that **EVEN HE**, the self-same person who should build the temple of JEHOVAH, **EVEN HE**, **וְהוּא**, should have the honour of governing and presiding in it as both king and priest, in both capacities advancing the peace and prosperity of his people.

Ibid.—shall receive glory] **הוֹד** signifies the glory, the honour and authority, belonging to a sovereign or chief ruler. So when Moses was directed to give up his command and authority to Joshua, it is said, **וְנָתַתָּ מִהוֹדְךָ עָלָיו**—“And thou shalt put of thine honour upon him.” Num. xxvii. 20. And in this sense Christ was to “receive glory,” **יִשָּׂא הוֹד**. See Pl. xxi. 5. Dan. vii. 14. Acts iii. 13. v. 31. Phil. ii. 9—11. Heb. ii. 9. He was to be exalted to the right hand of God, there to sit upon his throne, as a king, governing his church, and as a priest, making intercession continually for it. It is impossible not to see that this prophecy was completed in Christ so as it never could be in any other; and therefore it must be understood of him.

14. And the crown] **הַקִּטְרוֹן**, which is the present reading of the text here, is justified by the singular verb **תְּהִיָּה**, and by O’ Syr. Ar. Chald. But very many MSS. and Ed. read in the plural **הַקִּטְרוֹת**, Vulg. *coronæ*; and one MS. for **תְּהִיָּה** reads **תְּהִינָה**. Whether the singular or the plural number is to be preferred, I will not venture to determine; for two crowns might have been ordered to mark the double character of king and priest in the person represented by Joshua. But there should methinks be an uniformity here and v. 11.

Ibid.—Heldai—Hen] These names in the Hebrew differ from those which appear ver. 10. Dathius, who allows, as most do, that there has been an error in transcribing, is not quite accurate in saying that the ancient interpreters afford no means of correction, since Syr. plainly read the same

names in both verses. But perhaps this is more than can well be granted. For though it may be easy to conceive how הלדי may have been corrupted into חלם or חלמ, by changing די into מ; the difference between יאשיה and ח is too great, to suppose that one could be accidentally substituted for the other. Nor is there equal reason for requiring a sameness in both instances. It might reasonably be expected, that the same three, who were taken to be witnesses, should be present at the transaction. But that Josiah was to be a witness, or present, is not so much as hinted. It is only said that the Prophet was to take the others with him into the house of Josiah, where the crown was to be made. It is possible that the artist himself was not at home, and that the business was executed by his brother, whose name was Hen; in which case Hen being present at the delivery would have been called upon to remember. For these reasons I would change Helem into Heldai, but retain Hen.

Ibid.—a memorial in the temple of Ἰερονάη] If the crown, after having been placed on the head of Joshua, was deposited in a conspicuous part of the temple, it would naturally remind the persons present of the prediction, which they would of course communicate to others.

15. And they that are far off] This is a plain prediction of the coming in of the Gentiles, whom St. Paul expressly calls οἱ μακρὰν ὄντες Eph. ii. 13. to build or constitute a part of the Christian Church.

Ibid. And ye shall know] As the foregoing words respect the conversion of the Gentiles, so do these both the unbelief and conversion of the Jews, of whom it is said, that they would then be assured of the truth of the Prophet's mission, when they should be disposed to hearken to the divine call. This clearly implies, that such a disposition would not always be found in them, and of course they would remain for a while in ignorance and unbelief, till it should please God at length to give them repentance to the acknowledging of the truth. Compare Rom. xi. 25, 26.

## C H A P. VII. VIII.

IN these two Chapters is contained a third and distinct revelation made to Zechariah about two years after the former; of which the occasion and matter are as follows. A considerable progress having by this time been made in the rebuilding of the temple, and affairs going on pretty smoothly, the hopes of the Jewish nation began to revive, and a deputation was sent

to inquire of the priests and the prophets, whether it was God's will that they should still continue to observe the fast, which had been instituted on account of the city and temple having being burnt by the Chaldeans. To this the prophet is directed to reply, That this and another fast of the like kind being of their own appointment, regarded themselves only, and not God; that what he required of them was the practice of moral righteousness, like as he had enjoined it to their fathers, who disregarding his injunctions, had brought upon themselves and upon their country all the evil which they had recently experienced.

Having thus accounted for God's past severity, the Prophet goes on to inform them, that the anger of Jehovah was now appeased, and he was again disposed to be gracious unto his people, and to restore Jerusalem. He exhorts them therefore to proceed vigorously with the building of the temple, and assures them that they would from that instant experience a happy revolution in their affairs. He renews his exhortation to the practice of moral goodness, and promises that on that condition their fasts should be turned into joyful feasts; and they should be so distinguished by the divine favour, that many nations would be eager to embrace their religion, and sue for their alliance.

## C H A P. VII.

1. Chisleu] This month corresponded with the latter part of November and the beginning of December.

2. Bethel had sent] I do not think that *בית-אל* is any where used in scripture for the temple or tabernacle of Jehovah, but simply denotes the city or district of Bethel. If it be so understood here, then every grammatical difficulty will vanish, and it will be only necessary to conceive, that the community of Bethel had sent a deputation of its citizens, *אנשיו*, with Shazerer and Regemmelech at their head, to inquire of the Lord by means of the priests, who officiated in the house of Jehovah of hosts (so the temple is distinguished) whether they should or should not continue the fast specified, the reason of it having in a manner ceased. It may however be remarked, that the answer dictated to Zechariah is addressed to *all* the people of the land generally, and not to the inquirers only, because the matter was of universal concernment. All the ancient Versions, except the Vulgate, consider Bethel here as the proper name; and in eight MSS. of the best note collated by Dr. Kennicott, and two of the most ancient editions *בית-אל* is de-

scribed

scribed as a single word without the *Makkaph*. The same remark will hold good with respect to ביתאל Judg. xx. 18, 26, 31. where though our translators have rendered as here, "the house of God," it ought to be "Bethel," which place was indeed very near Shiloh, where the tabernacle and ark of God resided; and of course the Israelites had it in their power from thence immediately to consult the divine oracle, as we find they did.

Ibid.—to supplicate Jehovah] Archbishop Newcome, in his excellent rules laid down for the conduct of an improved English version of the Scriptures, has very justly reprobated "the retaining of mere Hebraisms in translating, as a source of obscurity." See preface to the Minor Prophets, p. xx. But the marginal translation of our Bibles, which he has adopted, "to intreat the face of Jehovah," if not an Hebraism, is not an English phrase at least. From a collation of the passages where חלה את פנים occurs, it appears evidently to signify, *to supplicate, to intreat, to make suit* to any one; and the sense here required is, *to supplicate or apply by prayer* to God for direction how to act in regard to a certain point. But how such a sense is to be made out of the words, I must confess myself at a loss to determine. According to Schultens (see Michaelis Suppl. ad Lex. Heb. No. 731) the proper sense of חלה is the same as of the Arabic verb حارَ *terere*, to rub or wear by close and repeated application. Hence perhaps to wear the face or presence of a person may signify as much as to use earnest and repeated solicitation with him.

Ibid.—separating myself] That is, withdrawing from all wordly business or pleasure. See 1 Cor. vii. 5.

5. When ye fasted and mourned] וספור. This use of the infinitive mode *per enallagen* may be traced elsewhere as an Hebrew idiom. See ch. xii. 10. Hag. i. 6. &c.

Ibid.—the fifth and seventh month] In the fifth month the temple was burnt together with the king's house, and all the houses of note in Jerusalem, and the walls of the city were broken down; and in the seventh month Gedaliah was assassinated, which occasioned the Jews to quit Jerusalem in terror, and to flee into Egypt, 2 Kings xxv. 8—10, 25, 26. On both these accounts fasts had been instituted, and observed till the time of this prophecy.

Ibid.—even those seventy years] "Nine MSS. and one Ed. read וְהָ without the *vau*." Archbishop Newcome. See note on ch. i. 1.

Ibid.—did ye fast my fastings, mine?] Archbishop Newcome observes that

that twenty-five MSS. read צמתני, which he says is the regular form with the affix, and equivalent to לי צמתם. But for this he seems to credit the authority of Buxtorf, who indeed in his Thes. Gram. lib. ii. cap. 17. has laid it down as a rule, that in the second person plural of the preter verb the termination ם is changed into ן, when an affix is joined to it, and cites two examples, of which צמתני here furnishes one; the other Num. xx. 5. But the latter is certainly a mistake; for העליתני is in the second person singular with the affix נו, which appears from the preceding context ver. 3. where the people are said to have chid with Moses singly, and therefore both הבאתם ver. 4. and העליתני ver. 5. should be rendered in the singular with their respective affixes. הבאתם may indeed at first sight appear otherwise; but the final ם is not formative, but is the pleonastic pronoun used together with its substantive. Buxtorf Thes. Gram. lib. ii. cap. 8. and see Ifai. liii. 4. And העליתני which occurs again Num. xxi. 5. is there rendered in the singular by all the ancient versions. צמתני or צמתוני will then remain a single instance (for I know of no other) and of course too narrow a foundation whereon to build a general rule. I suspect therefore that for צמתני the true reading was צמותי, the word צמות or צומות being found Esth. ix. 31. exactly in the sense here required, of instituted fastings. The change is easy, and the scope of the argument well expressed. “When ye fasted in the fifth and seventh months, were those fastings observed as *mine*, my ordinances? No; no more than your eating and drinking, which ye do whenever you please. What I require of you now is the same as I required of your fathers by the former prophets, that ye practise the duties of moral righteousness.” This exactly corresponds with St. Paul’s Christian doctrine, Rom. xiv. 17. “The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.” Note, הצום is the infinitive mode used by *enallage*, the same as before observed of וספור.

7.—according to] That את is used in this sense, see Noldius, §. 19.

Ibid.—by the former prophets] Ifai. i. 17. lviii. 6, 7. Amos v. 24. Micah vi. 8. &c. &c.

Ibid.—was entire] Heb. “was sitting,” ישבה. To *sit* denotes a state of permanent order and security, Pl. cxxv. 1. Hence a female figure sitting in a chair of state is the ordinary symbol on the ancient medals to represent a city or nation, whose constitution is entire and unmolested. But when it is overturned and ruined, the woman is seen cast from her seat, and lying, or sitting on the ground.

Ibid.

Ibid.—the fourth and the plain] See my note on Jer. xvii. 26. and Archbishop Newcome's on Obad. 19.

10.—and the stranger] “ Ten MSS. and four Ed. read וְנָר, with the ancient versions and Chald.” Archbishop Newcome—Ten more MSS. collated by De Rossi do the same.

11. But they—] That is, they to whom God had spoken by the former prophets, and who for their disobedience were punished as follows.

Ibid.—drew back the shoulder] Shrinking from the yoke, like an unbroken ox, that refuseth to draw or go forward as directed.

## CHAP. VIII.

1.—unto me] “ Twenty one MSS. and four Ed. read אֵלַי לֵאמֹר, and three other MSS. read so originally. This is also the reading of Syr. Chald. and of O' MS. Pachom. πρὸς με λεγων.” Archbishop Newcome. Several other Heb. MSS. collated by De Rossi acknowledge this reading, as also do two MSS. O', and the Armenian version, collated by Dr. Holmes.

2.—jealous over Sion] In the note, ch. i. 14. I gave it as my opinion, that the jealousy there spoken of was God's resentment against his people for their disloyalty and misbehaviour towards him, and was totally distinct from the anger, with which he is said in the following verse to have been angry with the nations that had oppressed them, whilst labouring under the divine displeasure. In this opinion I am more confirmed by the present passage, where not the least mention is made of the persecuting nations; but God's former wrath, the effect of his jealousy, which had led him to punish his offending people with great severity, is contrasted with his present pacific and benign disposition, which would engage him, like a relenting husband, to go home again to his wife, and to treat her with all the marks of renewed regard and affection. That God's jealousy bespeaks wrath against the objects of it, needs no other proof than what may be drawn from his own words, Num. xxv. 11. “ Phinehas the son of Eleazar, the son of Aaron, the priest, hath turned my wrath אַתְּ חַמְתִּי away from the children of Israel (while he was zealous for my sake among them) that I consumed not the children of Israel in my jealousy, בְּקִנְאָתִי.” Only let me observe, that the words above rendered, “ while he was zealous for my sake among them,” properly signify, “ while he was jealous with my jealousy among them,” בְּקִנְאוֹ אֶת־קִנְאָתִי בְּתוֹכָם, that is, while he felt the same indignation as I did against

against their wickedness, which prompted him to take a speedy vengeance on the offenders.

3. The city of the truth] The article ה before אמת denotes “the truth” by way of eminence, or the true religion; so that Jerusalem was to be celebrated in future as the city in which the true religion was particularly professed; as the mountain of Jehovah of hosts (meaning the mountain of the temple) was to be for the residence of the most holy one.

4. And men with staves in their hands for great age] A periphrasis for being very old and decrepit.

6. Shall it also be hard] So Gen. xviii. 14. הֲיִפְלֵא כִּידוּהַ דְּבַר — “Is any thing too hard for the Lord?”

8. And I will bring them] “Arab. and O’ MS. Pachom. add *into their land*, אֶל אֲרָצָם, which the place seems to require,

And I will bring them into their land,

And they shall dwell in Jerusalem.”

Archbishop Newcome.

Three MSS. O’ collated by Dr. Holmes read *εἰς τὴν πόλιν αὐτῶν*.

Ibid. In truth and in righteousness] These words apply equally to God and his people; and imply, that they shall on both sides truly and faithfully perform all the conditions of the covenant once more renewed between them.

9. —ye that hear in these days] “These days” stand opposed to “the day in which the foundation of the temple was laid,” which was two years before. And the people are exhorted to proceed vigorously with the building, inasmuch as they now heard the same things repeated to them by the mouth of the prophets, which had prevailed on them at first to engage in it. The ellipsis of the verb after אשר is supplied from the preceding participle *הַשְׁמָעִים*. Compare this passage with Hagg. ii. 15—19.

Ibid.—the house of Jehovah of hosts—the temple] הַדְּיִכַל, “the temple,” is thus used exegetically, 1 Kings vi. 17. הַבַּיִת הוּא הַדְּיִכַל. It is supposed to be derived from *هَبْكَل* *magnus fuit*: as if it meant *the great house* by way of eminence, *the palace*. See Michaelis Supplem. No. 552.

10. —hire] שכר properly signifies *wages*, or the price of labour. The meaning is, that neither man nor beast could earn a livelihood by their labour, the returns were so small. See Hagg. i. 6, 9, 10, 11. ii. 15, &c. “We should read *אֵינָנוּ* for *אֵינָנָה*.” Archbishop Newcome.

Ibid.—the enemy] So הָצָר properly signifies. The adversaries of the

Jews ceased not to molest them from without, Ezra iv. 1, &c. and civil dissensions, it seems, prevailed within.

12. I will sow peace] O' Ar. appear to have read אֶרְאֶה, instead of זֶרַע. But זֶרַע is the participle present, and being so taken needs no alteration. In the preceding verse God says, "I will not be to the residue of this people such as I was in former days," that is, a sower of discord, as ver. 10. but זֶרַע הַשְׁלוֹם, "a sower of peace." Perhaps for אֲנִי in v. 11. it would be better to read אֶרְאֶה, *ero*; but אֲנִי makes no difference in the sense. To *sow peace* or *prosperity* is to provide for its springing up in due time.

16. Truth and the judgment of peace judge ye] There is no difficulty in understanding the words, as they now stand, to direct that truth and peace should be made the object and end of all judicial proceedings. But still the variations in the MSS. and ancient versions render the authenticity of the present text rather questionable. Ar. and O' MS. Pachom. and MS. Mus. Brit. collated by Dr. Holmes, omit אֱמֶת. Syr. and three MSS. read וְשָׁלוֹם. Four MSS. read מִשְׁפָּט without the *Vau*. Perhaps the true reading may have been, מִשְׁפָּט אֱמֶת וְשָׁלוֹם שְׁפָטוּ—"judge ye the judgment of truth and peace."

17. All these have I hated] אֲשֶׁר is omitted in four MSS. of Kennicott's Collation, and two of De Rossi's originally; and by O' Syr. Ar.

19—the fourth—the tenth month] The siege of Jerusalem was begun in the tenth month, and in the fourth of the year following the city was taken. See Jer. lii. 4, 6.

20. Hereafter when] All the ancient versions, except the Vulgate, appear to have read עוֹר instead of עַד, and to refer to some future time. But they omit אֲשֶׁר, which however is acknowledged by all the Hebrew copies, and is used in a similar manner after בִּימֵי הָרֵמָה ver. 23. The design of these four verses is evidently to shew the high degree of estimation in which Jerusalem and the Jews would *hereafter* be held by foreign nations, *when* those among them, who were piously disposed to worship the true God, would come to worship him at Jerusalem, as a place of peculiar sanctity; and those who wanted protection would humbly sue to a Jew for it, convinced that the men of that nation were especial objects of divine favour. See ch. ii. 11.

23.—ten] A definite number is often in Scripture used for an indefinite. See Archbishop Newcome's note on Micah v. 5.

Ibid.—take hold of the skirt—] Mr. Hamner (Obs. vol. ii. p. 32.) in a note says, that "*ten men taking hold of the skirt of a Jew* is to be understood



as an application of a most submissive kind to be taken under his protection, or received among his dependents ;” having observed in the text, that it was customary in the East to kiss the hem of the garment of a person of rank, and especially when a favour was asked or granted. That it was a mode of humble solicitation is evident from Saul’s taking hold of the skirt of Samuel’s mantle, when he would have prevailed on the prophet to turn back with him. 1 Sam. xv. 27. And like that of embracing the knees, and laying hold on the feet, it was the natural gesture of an importunate suitor, who would seem to say thereby, “ I will not let thee go, except thou blest me.” See Bishop Lowth’s note on Isai. iii. 6. and Archbishop Newcome’s note on this place.

## C H A P. IX.

BEFORE we proceed farther, it may not be amiss to take into consideration the conclusiveness of certain arguments, which have been brought to prove, that Zechariah could not have been the author of the six chapters that follow.

First it is alleged, that the Evangelist St. Matthew ch. xxvii. 9. cites a passage now found in Zech. xi. 13. as spoken, not by Zechariah, but by the prophet Jeremiah, *δια Ιερεμιας τῆς προφητείας*. But is it not possible, nay is it not much more probable, that the word *Ιερεμιας* may have been written by mistake by some transcriber of St. Matthew’s Gospel, than that those of the Jewish church, who settled the canon of Scripture (of whom Zechariah himself is supposed to have been one) should have been so grossly ignorant of the right author of these chapters, as to place them under a wrong name? It is not, I think, pretended, that these chapters have been found in any copy of the Old Testament otherwise placed than as they now stand. But in the New Testament there are not wanting authorities for omitting the word *Ιερεμιας*. See Archbishop Newcome’s note on Zech. xi. 13. Nor is it impossible to account plausibly for the wrong insertion of *Ιερεμιας*, Matth. xxvii. 9. by observing that exactly the same words occur Matth. ii. 17. where we read *Τότε ἐπληρώθη τὸ ρηθὲν ὑπο* (in some copies *δια* ; see Wettstein) *Ιερεμιας τῆς προφητείας, λεγοντος*. Now supposing the transcriber to have had in his copy either *δια τῆς προφητείας* only, or *δια Ζαχαριας τῆς προφητείας*, yet carrying in his mind what he had written a little before, he might inadvertently and without intention have written the same over again, as will easily be granted by those, who are at all used to transcribe.

Secondly, It is urged, That many things are mentioned in these chapters, which by no means correspond with Zechariah's time ; as when events are foretold, which had actually taken place before that time. But it may be questioned, whether those subjects of prophecy have been rightly understood ; and whether that which has been construed as having reference to past transactions, may not in reality terminate in others of a later period, and some perhaps which are yet for to come.

Thirdly, Another argument is drawn from ch. xi. which contains a prophecy of the destruction of the temple and people of the Jews ; “ a prophecy,” it is said, “ not agreeable to the scope of Zechariah's commission, who, together with his colleague Haggai, was sent to encourage the people lately returned from captivity to build their temple, and to inaugurate their commonwealth.” J. Mede Epist. lxi. I grant that this was the general scope of Zechariah's commission in the eight first chapters ; and that it would not have been “ a fit time to foretel the destruction of both the temple and commonwealth, while they were but yet a building.” But between the date of those first chapters and that of the succeeding ones, many circumstances might have occurred, and certainly did occur, to give rise to a commission of a very different complexion from the foregoing. The former are expressly dated in the second and fourth years of the reign of Darius ; to the latter no date at all is annexed. Darius is supposed to have reigned thirty-six years ; and the Jews have a tradition that the three prophets, Haggai, Zechariah, and Malachi, did not die before the last year of that king's reign. Admitting then Zechariah to have prophesied again towards the close of his life, he may well be supposed to have published without any incongruity after such an interval, what would not altogether have accorded with the period and purport of his first commission. And as there is good reason to believe that this was the case ; so upon this ground we may also not improbably conclude him to have been that very Zechariah, of whom our Saviour spake, Matt. xxiii. 35. as slain between the temple and the altar. For he was, according to our Saviour's description, the son of Barachias, and comes in, where from what is said of him he might naturally be expected, at the close of that series of prophets (for there were none after him till the coming of Christ), who were put to death in the faithful discharge of their duty. That he was become obnoxious to his countrymen, may be collected from ch. xi. 8. And if the records of the Old Testament are silent concerning his death, let it be remembered, that it was a very  
small

small part of them, if any, that was written after that event. But this has been already discussed in the prefatory discourse.

Lastly, Upon the same supposition the allowed difference of style and manner may be accounted for, not only as arising from the diversity of the subject, but from the different age of the Author; who may well be credited to have written with more dignity in his advanced years, than when he was but a *youth*, as he is said to be ch. ii. 4. Upon the whole, this conclusion may be drawn; that, setting aside the doubtful authority of St. Matthew's text, there is nothing else to be found sufficient to invalidate the title of Zechariah to the chapter in question.

Though it may be doubted, whether any more than a small part of the foregoing chapters be metrical, it is very evident, that all that follow are so altogether.

This Chapter begins with announcing the fate of the Syrians, Sidonians, and Philistines, contrasted with the better prospects of the Jewish nation. It foretels the coming of the Messiah to Jerusalem, and the peace of his kingdom. The restoration of Israel and Judah is afterwards predicted, together with a series of glorious victories and great prosperity, which are set forth at large in this and the next chapter.

1. The burden] *מִשָּׁנָה*, which our translators render "a burden," most commonly denotes a prophecy of a calamitous kind, a heavy judgment of divine appointment to be borne. See 2 Kings ix. 25.—See Archbishop Newcome on Nahum i. 1.

Ibid—the land of Hadrach] No such name as Hadrach occurs in Scripture; but a Syrian king who is called Rehob, 2 Sam. viii. 3. is by Josephus named *Ἀραῖος* or *Ἀραχῖος*, which probably was his proper and real name; that of Rehob, or the Charioteer, having been added characteristically on account of the number of his chariots. 2 Sam. viii. 4. This prince reigned over that part of Syria which was called Zobah; so that if by the land of Hadrach or Arach be meant the kingdom of Zobah, the three capital kingdoms of Syria, Zobah, Damascus, and Hamath, will then be cited for the whole.

Ibid—the resting place thereof] So *מִנְחָתוֹ* is rendered by Bishop Lowth very properly Isai. xi. 10. where the root of Jesse is spoken of, that should stand or be set up for a standard for the Gentiles to repair to, and "its resting place" *מִנְחָתוֹ*, the place whereon this standard should rest, or be fixed (see the

the verb ch. v. 11.) should be glorious. Accordingly the land of Hadrach and Damascus is here said to be the place on which the burden or calamity was to *rest* or *settle*; that is, the land would still continue to be visited with the like calamities as it had before undergone, first under Tiglath-pileser, as prophesied by Isaiah, ch. xvii. and Amos i. 3—5. and again under Nebuchadnezzar, Jer xlix. 23. Nor has the subsequent fate of this country as yet contradicted the prediction of Zechariah. It has undergone many revolutions, but none of them favourable.

Ibid. When toward JEHOVAH *shall be the eyes of men*] כִּי לַיהוָה עֵין אָדָם — I cannot conceive how these words can be made out to signify “the eyes of Jehovah over man,” as represented by Houbigant, and the ancient versions. The order of the words in the Hebrew leads directly to our present English translation, “when the eyes of man, as of all the tribes of Israel, shall be toward Jehovah.” And this plainly implies that a time would come, when men, and the tribes of Israel in particular, should turn their eyes toward Jehovah, and look up to him, either in hopes of deriving some blessing from him, or in gratitude for mercies received from him. But the scope of the prophecy goes to shew, that even at that time those devoted nations had no chance of emerging; the burden would still rest or settle upon them.

2. Hamath] Hamath was the capital of one part of Syria, and formed some time an independent kingdom. It was situate on the northern frontier of the land of Israel.

Ibid.—*shall be bordered by the enemy*] That is, the enemy shall come and possess himself of her coasts or borders. This sense, which corresponds with what is said of the two other Syrian kingdoms, on which the burden or calamity, meaning no doubt a foreign invasion, should rest, is produced by simply reading בַּהֲצַר for בָּהֶצֶר. הַצַּר is used for a foreign invader, ch. viii. 10. and the proposed combination will be found to obviate many difficulties, which follow the present reading of the text. It is easy to see how צַר came to be detached, and considered as meant for Tyre; Tyre and Sidon being frequently named together in Scripture. But Sidon is referred to singly in the following context; as will appear from the translation.

Ibid. And Sidon] Sidon was the capital of Phœnicia, and mother of Tyre. For Justin informs us, lib. xviii. c. 3. that the Sidonians, when their city was taken by the king of Ascalon, betook themselves to their ships,

ships, and built Tyre. Hence Tyre is called the daughter of Sidon, Ifai. xxiii. 12. The Sidonians were famous all over the world for their knowledge and skill in arts and sciences, and for their great riches acquired by their traffick.

4. Jehovah] Twenty MSS. read אֲדֹנָי for יְהוָה. See Archbishop Newcome on Amos v. 16.

Ibid—will smite in the sea her wealth] The Sidonians (according to Diodorus Siculus, lib. xvi. p. 116. Ed. Wesseling.) on the approach of the army sent against them by Ochus king of Persia, first of all destroyed their shipping at sea; and then retiring within the walls of their city, when they found they could hold out no longer, they set fire to their houses, and burnt themselves with all their families and effects together. Thus their wealth was effectually smitten, when by burning their ships their commerce, the source of their riches, was annihilated; and their last act of desperation completely fulfilled the remaining part of the prophecy. No wonder if their neighbours the Philistines were struck with consternation at seeing the disastrous fate of those on whose assistance they depended.

5.—a king shall perish from Gaza] By the title of king any chief ruler may be designed; so that the plain purport of the passage is, that Gaza should cease to enjoy the benefit of civil government. Accordingly Gaza, having suffered severely upon being taken by Alexander the Great, was at length totally ruined and destroyed by Alexander Jannæus, one of the Asmonean kings of Judea; Jos. Ant. Jud. l. xiii. c. 13. Ed. Havercamp. So that we find it spoken of Acts viii. 26. by the name of “Gaza, which is desert.”

Ibid. Ashkelon shall not be established] Literally, “shall not sit.” See note on ch vii. 7. Ashkelon and the other cities of the Philistines having been subjugated by Nebuchadnezzar, as foretold by Jeremiah ch. xlvii. never recovered their former independency, but falling under the dominion of the great empires in succession, were almost continually involved in their wars, and suffered considerably, till by degrees they dwindled away, and at last sunk to nothing. Zephaniah’s prophecy, ch. ii. 4—7. extends to this.

6.—a stranger] כַּמּוֹר—This word in our English bibles is translated “a bastard.” But כַּמּוֹר does not imply an illegitimate offspring, but simply one of foreign extraction, *alienigena*, *ex alieno ortus*. For כַּמּוֹר Ps. lxix. 8. means only one of another family or kindred, *alienus*. “I am become a stranger unto my brethren;” that is, they look upon me and treat me as if

if I was one not related to them. And ממוֹר is one descended from מוֹר. So that when it is said, “ממוֹר shall dwell in Ashdod,” it is meant, that the city should be peopled with strangers, not descended from its present possessors.

The word ממוֹר occurs only in this place and Deut. xxiii. 2. and by considering both passages together, light may be thrown on both. In the latter we find persons of certain descriptions excluded from the privilege of entering into קהל יְהוָה, which there is reason to believe was a public assembly of God's people, the great congregation, convened for the purpose of deliberating and deciding on national business. The first were eunuchs, persons deprived of the power of generation; and the reason of their exclusion is obvious, that being incapable of having posterity, they had not the same permanent interest in the state, as those who were bound to it by family ties and respects. Next follow those to whom the name of ממוֹר belongs, and these were excluded to the tenth generation. But if the law had meant a *bastard*, properly so called, one born out of lawful wedlock, it must have gone to the exclusion of many, who we know for certain were not excluded. The whole tribe of Judah were in this predicament at the very time the law was made, being all, with Nahshon their prince, the head of their אֱלִפִּים, descended in the fifth, or in the sixth generation at farthest, from not only the illegitimate, but incestuous commerce of Judah with Tamar his daughter in law. But if by ממוֹר we understand an *alien* or *foreigner*, both the reason of the thing, and the scope of the context, as well as etymology, will bear us out. For in many countries it is deemed wise policy to restrain foreigners, though allowed to settle and reside in the land, from a participation of equal privileges with the natural born citizens; nor would it be safe perhaps to admit them or their descendants too hastily into the public councils. They were therefore excluded by the Mosaic law to the tenth generation, but with an exception in favour of two nations, the Edomites and the Egyptians; the latter because the Israelites had been strangers in the land of Egypt; the former on account of consanguinity. But though the same plea of consanguinity might have served also for the Moabites and Ammonites, yet the law left these nations on the same footing with strangers in general, because of the early marks of hostility and hatred, which they had manifested towards the children of Israel, when they came out of Egypt.

Ibid—in Ashdod] Ashdod, or Azotus, was burned and destroyed by Jonathan brother of Judas Maccabeus, and eight thousand of its men burned or slain.

1 Mac. x. 84, 85. These were probably, what was meant by "the pride of the Philistines," the prime or excellency of the ancient inhabitants, in whose room the strangers were introduced. See גֵּאֵן, as used Ezek. xxiv. 21.

7. I will take his blood out of his mouth] At what time or from whence the new colony was brought to dwell in Ashdod, we are not informed. But some years after, in the reign of Alexander Jannæus, Azotus is enumerated by Josephus among the cities of the Phœnicians, which the Jews had been some time possessed of; and it is well known, that that people exacted of all that were under their dominion a conformity, to a certain degree at least, to their religious rites and usages. Joseph. Ant. Jud. lib. xiii. p. 674. Ed. Havercamp. This will serve to explain what is here meant by "taking his blood out of his mouth, and his abominations from between his teeth." The stranger was required to abstain from eating blood, and from such things as were held in abomination by the Jewish law.

Ibid.—as a citizen in Judah] If מְמוֹר be a *stranger*, one who on account of his foreign descent was excluded from entering into "the congregation of the Lord," קהל יהוה, or to use St. Paul's expression, "alien from the commonwealth of Israel." ἀπηλλοτριωμεν<sup>ς</sup> της πολιτειας της Ισραηλ, Eph. ii. 12. אֶלֶף ביהודה will on the contrary signify one, who, being a true Israelite by descent or adoption, stood in the foremost rank of citizens, and was intitled to the highest privileges, civil and religious, in the Jewish commonwealth. Hence, I conceive, the princes of the tribes are stiled ראשי אלפי ישראל, Num. i. 16. &c. And באלפי יהודה, Mic. v. i. may be rendered not improperly, as it is, Matt. ii. 6. εν τοις ηγεμοσιν Ιουδα, because the אלפים, and they only, being privileged to assist and vote in the public assemblies, had an actual share in the government. See also ch. xii. 5, 6. where I have used the term *citizens*, as none more proper occurred to answer the Hebrew אלפים. Here then it is foretold, that the stranger, מְמוֹר, who should come to dwell in Ashdod, would, after renouncing all his heathenish practices, become לְאֱלֹהֵינוּ, "a convert to the true God," and כְּאַלֵּף ביהודה, intitled to all the same privileges in that city, as a prime citizen enjoyed in Judah. And it may be observed, that these terms seem exactly to correspond with those used by St. Paul, who having called the unconverted Gentiles ξενοι και παροικοι, "strangers and foreigners," intitles them after their conversion, συμπολιται των αγιων και οικητοι τ<sup>ς</sup> Θεου, "fellow-citizens with the saints, and of the household of God." Eph. ii. 19.

Ibid.—But Ekron as a Jebusite] What this means may be collected

from what is said before of the stranger being in Ashdod on the same footing as an אֱלִי, or privileged citizen, in Judah. On the contrary the Ekronite, or natural born Philistine, should rank in Ashdod, as a Jebusite did in Judah; that is, should no longer enjoy the same privileges, which he was once intitled to in a country that was his own, but be reduced to the condition of an alien, כַּמּוֹר, sojourning in it.

8.—as a garrison] מִצְבָּה is used for a military guard set to keep watch and ward against any hostile approach. 1 Sam. xiv. 12. The particle of similitude is to be supplied.—The purport of this passage is, That whilst these revolutions were taking place in the neighbouring states, God promises that he would act as a guard in favour of his household or family, against the armies that were marching forward and backward, so as not to suffer any enemy to come near to molest them; for which purpose his eyes, he says, were *now*, that is, at the time he was speaking of, continually upon the watch.

9. Rejoice greatly] The next instance of God's special kindness to his people, which is here announced, and in its proper order, is the coming of their Messiah or King; with reference to which this passage is cited in two places of the New Testament, Matt. xxi. 5. John xii. 15. so that we can have no doubt of the application. But from comparing these three texts together we may perceive, that the Evangelical writers were not over-scrupulous of adhering to the exact words of their original, whether they cited from the Hebrew, or from the Greek; but were satisfied with giving the true sense of the passage, though somewhat differing in terms, and taking more or less of it, as circumstances seemed to require.

Ibid. Righteous] צַדִּיק, δίκαιος, *righteous*, are frequently used in Scripture to signify *good, gracious, merciful, &c.* See Taylor on the Romans, Note, p. 115. So let it be understood here.

Ibid.—a saviour] נושֵׁעַ is the participle passive, and is no where to be found in an active sense. It is not expressed in either of the New Testament citations, but all the ancient versions concur in rendering "a Saviour." Archbishop Newcome observes, that "if we read מִשַׁע (that is מוֹשִׁיעַ) this word differs very little from the ducts of the letters in נושֵׁעַ." In confirmation of this conjecture it may be added, that the words צַדִּיק וּמוֹשִׁיעַ thus occur together, and are applied to the character of God, Isai. xlv. 21. where all the ancient versions render exactly as they do here, except that O' have σωτηρ in the one place, and σωζων in the other, both of the same import.

Ibid.



Ibid.—[Lowly] This term, as perhaps עני in the original, may denote either the humility of his temper, or the meanness of his external appearance. “St. Matthew and O’ seem to have read עני *meek*, instead of עני *afflicted*.” Dr. Randolph, Citations in New Testament compared.

Ibid—the foal of an ass] The present reading of the text is בן אתנות, in some MSS. אתנות, “the foal of asses;” and Aquila and another Greek version in Montfaucon render in the plural number. But Syr. V. Chald. Matt. xxi. 5. John xii. 15. and Justin Martyr (Dial. with Trypho, p. 155. Ed. Jebb) express אתן in the singular. O’ render πωλον νεον, but Dr. Owen (Modes of Quotation, p. 46.) says this is a mistake of the transcriber for πωλον ον. Archbishop Secker supposed the same, and that ות might have arisen from ון which follows.

10. And I will cut off] O’ Syr. Ar. render as if they had read והכרית, “and he shall cut off.” By cutting off the chariot and horse and weapons of war from Ephraim and Judah, I apprehend is meant, that they should no more be molested by them, but should be left to enjoy quietly that peace, which is made characteristic of the Messiah’s kingdom. Isai. ii. 4. Micah iv. 3, 4. Pl. lxxii. 3, &c.

11. It is more than probable that the remaining part of this prophecy to the end of the next chapter relates to matters of which the time is not yet come. It is but reasonable to presume, that as the prediction follows that of the Messiah’s coming, the accomplishment was meant to take place in the same order of succession. But since the time of our Saviour’s appearance on earth nothing has happened to the Jewish nation in any degree answerable to what is here predicted; no return from captivity, no victories, no successes, but an uninterrupted series of misfortunes and calamities. This has been thought to favour the notion of Jeremiah’s being the author of these chapters, and of his foretelling the return of the Jews from Babylon, and their successes under the Maccabees, when they had to contend with the Macedonian kings of Syria, the successors of Alexander the Great, emphatically called king of Javan, or Greece, Dan. viii. 21. But let it be noted, that the promise of restoration is here made not to Judah only, but also to Ephraim, that is, the ten tribes, who are still, we know, in their dispersions, and have never yet, in a national capacity at least, experienced any favourable change in their affairs since their first abduction. There is however good ground to expect from the writings of other prophets, as well as that before us, that the time will come, when “all Israel shall be saved,” as

well as Judah, and hereafter be brought back to dwell in their own land in the full enjoyment of the like national prosperity.

11. Even as] See the like use of גַּם in Noldius, §. 14.

Ibid.—when thou wast in the blood of thy covenant] That is, when thou wast yet wet with the blood that was sprinkled on thee in confirmation of the covenant which God made with thee. See Exod. xxiv. 8. Heb. ix. 19, 20.—The same form of speech occurs Ezek. xvi. 6. בְּדַמֶּיךָ, “When thou wast yet in thy blood;” that is, stained with the blood of thy filthiness, like an infant not yet washed.

Ibid.—the pit wherein was no water] Anciently in great houses, and particularly in the East, deep dry pits, called dungeons, were appropriated for the confinement of prisoners. Into one of these Jeremiah was cast. Jer. xxxviii. 6. Here, I presume, the land of Egypt is metaphorically intended, in which the children of Israel were heretofore detained as in a prison, until God delivered them out of it, and at the same time entered into covenant with them. To this deliverance he compares that which was destined for them in future.

12.—the strong hold] Either Sion, emphatically so called (see 2 Sam. v. 7. Micah. iv. 8) or it may be put indefinitely for a place of strength and security.

Ibid.—at this day also] The גַּם here answers to the same particle at the beginning of v. 11. where it introduced the parallel, which is here completed. “As in early days I brought thy prisoners (the address is to the daughter of Sion) out of Egypt, so return ye (that is, ye shall return) at this time to your own home, O ye prisoners of hope;” so called because encouraged by God’s promises to hope for future deliverance.—Or, the words גַּם הַיּוֹם may be otherwise constructed with אֶסְרֵי הַתְּקוּהָה, and the reddition formed thus, “Return ye to the strong hold, O ye prisoners of hope of this day also;” alluding to the state of the Israelites in Egypt, who were in like manner detained there under hope of seeing God’s promise fulfilled in their release. Gen. xv. 13, 14.

Ibid. Precious gifts will I again bestow] Michaelis supposes מָגִיד not to be a participle, but a noun of the same import as מָגֵד, which he interprets *donum liberale*. Suppl. ad L. H. No. 1357. I rather think that the י has been transposed, and that for מָגִיד מִשְׁנָה we should read מְגִידִים שֵׁנָה. שֵׁנָה signifies to repeat or do a thing a second time; so that the meaning here would be, that as God, when he first brought his people into the land of promise

promise, bestowed his good gifts liberally upon them; so on their return thither from their dispersions, he would not be less bountiful to them, but would bestow precious gifts upon them a second time.—Syr. and Chald. read here לכם, “upon you;” but לך applies to the daughter of Sion.

13.—bent Judah] Michaelis (Suppl. ad L. H. No. 502.) calls in question the explanation usually given of דרך when used with קשת, that of *bending* the bow by treading it down with the foot. It is certain however that the strong bow was thus prepared for action; it was bent down by the foot or knee, and the bow-string held fast by a peg; so that the bow might be carried in the hand ready bent, like a gun cocked, and by pulling out the peg, the bow was instantly discharged, as the gun by pulling back the trigger. Hence דרך might come to be used by *catachresis* for bending with the hand as well as the foot.

Ibid. As a bow have I filled Ephraim] This appears to me the best mode of construction with an ellipsis of the particle of similitude. Both Judah and Ephraim are considered as bows in the hand of God ready prepared for action, the one ready bent, the other furnished or filled with the arrow. But if it be thought better to make Ephraim the arrow, and to supply the preposition before it, rendering “I have filled the bow with Ephraim,” the sense will be still the same in the main; for Ephraim will then be an instrument of destruction in God’s hand.

Ibid.—Greece] That Javan, or Ion (for the Hebrew יון may be sounded either way, according as it is differently pointed) means Greece, anciently Iónia, having its name from Javan, or Ion, the son of Japhet, and grandson of Noah, is sufficiently made appear in Bochart. Geograph. sacra, lib. iii. c. 3. And by the sons of Javan or Greece are most probably meant here the same enemies of Israel, whose destruction is foretold, Ezek. xxxviii, xxxix. under the names of Gog and Magog; which many have understood to denote the Turks, who are now in possession of the same countries, as were formerly called in Scripture Javan.

14.—shall be seen over them] Leading them on and protecting them, as when they came out of Egypt. Exod. xiii. 21.

Ibid.—the lightning his arrow] The lightnings are represented as the arrows of the Almighty. Ps. xviii. 14. lxxvii. 17. and he is here said to go forth like the lightning, scattering and discomfiting all before him.

Ibid.—whirlwinds of the south] “The most vehement storms, to which Judea was subject, came from the great desert country to the south of it.”

Bishop

Bishop Lowth's note on Isaiah xxi. 1. See also Mr. Harmer's account from Mailler's memoirs of the destruction occasioned by whirlwinds from that quarter. Vol. i. ch. i. Obs. 16.

15.—drink blood as wine] O' MS. Alex. with ten others collated by Dr. Holmes, and also the editions Ald. and Complut. giving το αἷμα αὐτῶν after ἐκπιοῦνται, seem to have pointed out the true reading of the Hebrew text for הַמֶּי, namely דָּם or דָּמִים, *blood*. The other copies of O' which give καὶ ἐκπιοῦνται αὐτῶν, seem to have read in the Hebrew וְשִׁתְּהוּם, of which the last syllable הֶם may easily have been a corruption of דָּם, a word that eminently suits this place. See Num. xxiii. 24. The bowl or basin, and the corners of the altar all seem to bespeak *blood*; for the blood of the sacrificed beasts was part of it received in bowls for the purpose of sprinkling, and the rest poured out at the foot of the altar. Lev. iv. 5, 6, 7.

Ibid.—at the corners] Many MSS. and Ed. read כַּוִּיֹּת. The first printed edition of the Minor Prophets (Soncini 1486) has בְּכַוִּיֹּת, “at,” or, “on the corners;” so that the rendering is, “as a bowl at the corners of the altar;” that is, placed there to be ready for sprinkling.

16.—shall save] “MS. 30 reads וְרוּשִׁיעַ, and in another MS. the ך is on a rasure.” Archbishop Newcome. But the Hebrew idiom will justify the pleonaſtic uſe of the pronoun together with its ſubſtantive, as Buxtorf ſhews by many examples. Theſ. Gram. lib. ii. c. 8.

Ibid.—conſecrated ſtones] The notion of ſtones crowned with garlands in token of victory, adopted by Capellus and Houbigant, is unauthorized by Scripture at leaſt. But both ſingle ſtones, and heaps of ſtones, ſet up by way of memorial, are frequently ſpoken of; and theſe might well be called אֲבִנֵי נֹזֶר, as being *ſeparated, ſet apart, or conſecrated* to a particular uſe. Thus we read that “Jacob took a ſtone, and ſet it up for a pillar, and poured oil upon it.” Gen. xxviii. 18. And twelve ſuch ſtones were pitched in memory of the paſſage through Jordan. Joſh. iv. 5, 20. Accordingly O' Syr. V. Ar. render here λιθοὶ ἀγίοι, *lapides ſancti*, ſet up by the gratitude of a people ſaved.

17.—make the young men thrive] נֹב properly ſignifies to *grow, bloom or thrive*. The ſenſe here will be, that by the divine bleſſing the young men who reaped the corn, and the maidens who gathered in the vintage, ſhould both thrive in their reſpective occupations.

## C H A P. X.

THIS Chapter is a continuation of the prophecy begun in the preceding one, and goes on with a representation of the future prosperities of Judah and Israel in consequence of the recovery of God's favour; their military strength and victories; their complete and safe return into their own land, and their flourishing re-establishment in it.

1. They have asked] This verse certainly ought not to have been separated from the foregoing, as it accounts for the joyous and plentiful harvests there spoken of, by attributing them to the seasonable showers vouchsafed by God in regard of the people having addressed their supplications to him; as on the contrary in the two next verses their past misfortunes are expressly ascribed to their having had recourse to idols, who could not hear nor help them. שאלו must therefore be taken as the third person plural of the preter tense, and not, as it is generally rendered, in the imperative.

Ibid.—who maketh lightnings and rain] Compare Pf. cxxxv. 7. cxlvii. 8. Jer. x. 13.

Ibid.—unto them] Syr. with some MSS. of Kennicot's collation, and others of De Rossi, with Talmud Hierosolym. read לדם for לדם. But this alteration undoubtedly proceeded from the misapprehension of שאלו.

Ibid. That there may be] Syr. for לאיש renders זין, *quo alatur vel crescat*, and probably read ליש, which I am persuaded was the right reading. See Archbishop Newcome's note on Micah vi. 10.

2.—teraphim] See Archbishop Newcome's note on Hosea iii. 4.

3.—the he-goats] The chiefs and leaders of the flock, metaphorically put for the principal persons in a state. See Isai. xiv. 9. Jer. l. 8. &c. אפקיד is affected by the *Vau* converfive, though not in contiguity.

Ibid.—like the horse, his glory in war] See Job's fine description of the war-horse, ch. xxxix. 19—25. whose courage and strength are there displayed as setting forth the glorious perfections of his maker. Such, it is said, God would make the house of Judah to be, furnished with every requisite for obtaining military success.

4. Out of it] That is, out of the house of Judah.

Ibid.—a corner] Or, "chief." A community is often represented as an edifice or building; and the corresponding parts expressed by the same name. Hence as the largest stones or timbers are used in the angles to bind together

together and strengthen the sides of the building, which meet therein as in a common center; so the angle or corner metaphorically denotes the chief personage in a community, on whom its strength and security principally depends. Accordingly we find פנות, properly *corners*, rendered "chief" in our English version, Judg. xx. 2. 1 Sam. xiv. 38. and in Isai. xix. 13. "they that are the stay;" in the margin, "governors;" and by Bishop Lowth, "chief pillars." Therefore by פנה here may be understood "the commander in chief."

Ibid.—a nail] יתר is properly *a nail* or *pin* used to fasten the timbers or parts of a building together; and may therefore serve to denote the officers next in command under the chief, by whose means the common soldiers are united, kept steady, and in regular order. Bishop Lowth has two excellent notes on Isai. xxii. 23, 24. in which are stated the use and importance of *nails*, *spikes*, or *wooden pins*, and their application to denote persons eminent in station and power. Such a nail or pin was Eliakim to be, the support of his family and friends; and such had Shebna been; but he, it is said ver. 25. was to be removed, cut down, and to fall, so as to involve in his ruin all that depended on him. In one of these notes the Bishop cites Ezra ix. 8. "Grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a *nail* in his holy place." That is, says the Bishop, as the margin of our Bible explains it, "a constant and sure abode." But might it not rather mean, "a person of wisdom and authority to conduct and steady them, and on whom they might lean for support, after that God had brought them once more to his holy place?"

Ibid.—the bow of battle] This can only mean the archers in an army.

Ibid.—all that draw near together] In the house or building these words would denote the stones of common use placed contiguous or in close order one by another. Correspondently in the army must be meant the close embodied phalanx, or main body of men of war advancing on together in regular order to meet the enemy. Accordingly נגש frequently signifies to *draw nigh* towards an enemy for the purpose of giving him battle, and this both with and without למלחמה following it. See Josh. viii. 11. 1 Sam. vii. 10. xvii. 16, 40. 2 Sam. x. 13. Jer. xlvi. 3. Joel iii. 9 + 14.

5.—the riders on horses] The people of Gog and Magog are said to be riders on horses, Ezek. xxxviii. 15. See ch. xii. 4.

6. And I will settle them] והושבתים—Such is the reading of twenty-four MSS. and one more at first; and of one Edition; which being formed from

יִשָּׁב will signify, “And I will settle them,” or “cause them to sit,” that is, to dwell quietly and securely. See the note on ch. vii. 7. O’ favours this reading, *καὶ κατοικοῦσιν αὐτούς*. But if we read *והשבותים*, from שׁוּב, “And I will bring them back;” the sense would likewise be unexceptionable.

7. And Ephraim shall be] “Two MSS. and one Ed. read *ויהי*. But Ephraim, as a noun of multitude, may be used plurally.” Archbishop Newcome.

Ibid. And they shall see their children] So the words may be rendered, and, I think, more suitably to the context. “They shall see their children and rejoice; their heart shall exult in Jehovah,” who hath bestowed that blessing upon them. See Ps. cxxviii. 6. and cxxvii. 3, 4, 5.

8.—whistle] It is very certain that שָׁרָק has a very different sense, both here, and Isai. v. 26. vii. 18. from what it has in several other places, where it is rightly translated to *hifs*; which is an inarticulate sound expressive of contempt or reproach. But no such idea is implied here, or in the two above cited passages. The sound here intended is one that may be heard at a considerable distance (which *hissing* cannot), and is commonly used for a summoning signal or call. See Bishop Lowth’s note on Isai. v. 26. *Hifs* therefore is not the proper term; but neither is *hifst*, which the Bishop has adopted in its stead; for *hifst*, according to Johnson’s Dictionary, is an exclamation commanding silence. But to *whistle* is to utter a shrill sound, in common use with sportsmen and others who breed tame animals, as dogs, birds, &c. and bring them from afar off by such a call. Nor does *whistle* seem a more degrading term than *hifs* or *hifst*.

Ibid.—for I have sown them] וְאִזְרַעְם. This word may be joined with the preceding, as assigning a sufficient reason for the increase of their numbers; and it is not wanting to complete either the sense or metre of the verse that follows.

9.—shall save their children alive] וְחָיו אֶת בְּנֵיהֶם—These words are of very ambiguous construction, and may either be rendered as above, which is done by O’ Syr. Ar. or, according to Vulg. and our common English version, “and shall live with their children.” According to the former of these two modes of translation, the sense would be, that, instead of neglecting their offspring, as persons despairing of better times, they would call to mind in the places of their exile the promises of Jehovah, and would be careful to preserve the lives of their children in prospect of a return. The latter translation would imply, that though they dwelt among heathen nations, and in

remote countries, they should there remember their former relation to God, and live with their children as a distinct race, till at length they should be restored to their own land. Either sense is a good and consistent one.

10.—from the land of Egypt, and from Assyria] Compare Isai. xi. 11. It is probable the same restoration is intended in both places; and both Bishop Lowth and his Father are agreed, that Isaiah's prophecy is one that remains yet to be accomplished. See the notes of both on Isai. xi. 11. &c.

11.—some shall pass over] O' and Ar. seem to have read והכו ועברו in the plural. But the Hebrew idiom will justify the use of the singular verb indefinitely, as applied to those that could not find room in their own country, and would therefore be obliged to seek a settlement in the neighbourhood.

Ibid.—to Tyre] צרה. Compare the situation of Tyre with respect to the land of Gilead and Lebanon; and see Isai. xi. 14. where it is said, "They shall fly upon the borders of the Philistines towards the west."

Ibid.—and shall smite] Compare again Isai. xi. 15. and remark the allusion in both prophecies to the passage of the Israelites through the red sea, and over Jordan, when they came out of Egypt; by which is implied at least, that God would interpose with a no less miraculous exertion of power for the future restoration of his people.

Ibid.—the pride of Assyria] This by no means justifies the conclusion that the Assyrian empire subsisted when this prophecy was uttered. It were sufficient if, after the monarchy was dissolved, some part of its ancient splendor remained. And Babylon, which itself is stiled תפארת נאון כשרים, "the beauty of the pride of the Chaldeans," Isai. xiii. 19. though much impaired under the dominion of the Persians, who were jealous of its greatness, yet was still, we know, a city of great magnificence in the time of Alexander the Great, and even long after; but is now totally annihilated, as was foretold by the Prophets.

12.—their God] "O' Ar. supply אלהיהם, which the hemistich seems to want." Archbishop Newcome.

Ibid.—in his name shall they walk] Or, "shall glory," if we read with O' Ar. and one MS. יתהללו. But the present reading is such as needs no alteration; for to *walk in the name of Jehovah*, is to continue and live as his people under his especial care and protection.



## C H A P. XI.

THIS Chapter contains a prophecy of a very different cast from the foregoing. The people would not always behave as they ought, and therefore would not always be prosperous. Before their final glorious restoration, an event of a most calamitous nature was doomed to take place, the destruction of the city and temple of Jerusalem, which is plainly here foretold, and ascribed to its proper cause, punishment for notorious wickedness. The flock, meaning God's people, were under the guidance of corrupt and unprincipled pastors, who sacrificed them to their own lucrative and ambitious views. The prophet by God's command assumes for a while the direction of them, therein becoming a type of Christ, the good shepherd; but is soon obliged to resign his charge, with mutual dissatisfaction on both sides. He receives thirty pieces of silver, as the reward for his services, and casts them by divine direction to the potter. After this the prophet is held forth as the type of a worthless shepherd, or a succession of evil governors, who, heedless of the flock, or seeking only to oppress it, at once ruin the flock, and bring destruction on themselves.

1. Open thy doors] If Zechariah be the author of this chapter, as most probably he was (see what has been before offered in the prefatory note to ch. ix.) the three first verses can relate only to the destruction of the city and temple of Jerusalem by the Romans. And, if Jewish writers may be credited, such was the application made by R. Johanan, when the doors of the temple opened of their own accord a little before the temple was burnt; which circumstance is attested by Josephus, Bell. Jud. lib. vi. cap. 5. Ed. Havercamp. And the same Rabbi expressly cites this as the prophecy of Zechariah. See Mr. Lowth's Commentary on this place.

2. O fir-tree] Some are of opinion that ברשׁ ought to be translated *the cedar*, and ארז *the fir-tree or pine*; for which this reason is assigned, that in Ezek. xxvii. 5. ברשׁים are said to be used for cutting out planks or boards for ships, and ארז for the mast. But the cedar is not fit for a ship's mast, being a tree that grows not to any great height, but shoots out into large spreading branches about seven or eight feet from the ground, and is of great girth in the trunk, out of which wide planks may be cut. On the contrary, the pine or fir-tree is most suited for masts, growing strait and taper,

per, and to a prodigious height. Olav. Celf. Hierobotan. Part I. p. 74, 106.  
So Milton,

—— the tallest pine  
Hewn on Norwegian hills, to be the mast  
Of some great admiral.

Paradise Lost, B. i. l. 292.

In the passage above cited from Ezekiel  $\text{עֵרֵךְ}$   $\text{עֵרֵךְ}$ , and  $\text{אֵרֵךְ}$   $\text{אֵרֵךְ}$ .

Ibid.—a forest—the fenced one] As the inhabitants are represented under the image of trees, the city is aptly denoted by  $\text{עֵרֵךְ}$ , “a forest;” to which is added by way of distinction  $\text{הַבְּצֹר}$ , “the fenced one;” the article  $\text{ה}$  being emphatic, and marking the extraordinary strength of its fortifications or fence, which however proved insufficient for its security.

3.—shepherds—magnificence] By “shepherds” are to be understood the rulers of the people; and “their magnificence” denotes their stately habitations.

Ibid.—the pride of Jordan] By “the pride of Jordan” those woods and thickets are primarily intended, that rise proudly above the banks of that river, and greatly decorate the scene. But here in a secondary and metaphorical sense, they are put for the residences of those princes and grandees, who too often like lions devour and oppress the people under them. This term  $\text{גִּבְעֹת הַיַּרְדֵּן}$  occurs also Jer. xii. 5. xlix. 19. l. 44. where I have given a different interpretation of it both in the version and notes. But in those passages, I am free to acknowledge, the words may with great propriety be rendered and taken in the same sense as is here proposed, for the woods and thickets that grow on the banks of the river. And particularly in Jer. xii. 5. those thickets, the haunt of lions and wild beasts, consequently places of great alarm and danger, are aptly opposed to a land of peace and security.

4.—to me] Syr. appears to have read  $\text{אֵלַי}$  together with  $\text{אֵלַי}$ ; and one MS. at present substitutes  $\text{אֵלַי}$  for  $\text{אֵלַי}$ .

Ibid. Feed thou the flock] It has been observed in the account given of Zechariah in the preface, that he was not only of a priestly family, but one of the chief-priests, supposing him to be, as it is most likely he was, the person mentioned Neh. xii. 16. It belonged therefore to his station and office to take upon himself the guidance and instruction of the people. For, as his cotemporary Malachi observes, ch. ii. 7. “The priests lips should keep

keep knowledge, and they should seek the law at his mouth." Compare Deut. xxxiii. 10. Jer. xviii. 18. &c. &c. The people are denominated "the flock of slaughter," because they were devoted to ruin by following the mischievous counsels of their false teachers.

5.—those that buy them] *מכריהן* and *קנייהן* are reciprocal terms, the former denoting those, into whose hands the latter fell or deliver up the flock. By the former the Romans may be understood; who having bought, or by right of conquest acquired a legal title of property in, or dominion over the Jewish nation, were justified in respect of the slaughter that was made of them on their rebellion and revolt; the blame wholly resting with their wicked leaders, who, to gratify their own avarice and ambition, cared not for the mischiefs which they brought on their wretched people, whom they instigated to those violences and excesses, which terminated in their ruin.

Ibid.—[say] "Twenty-five MSS. and two Ed. read *יהרגון*." Archbishop Newcome.

Ibid.—[say] *יאמר*, and afterwards *יחמול*, are singular verbs, distributing the plural nominatives *מכריהן* and *רעייהן*; for so should we read in order to be consistent, *רעייהן* instead of *רעהם*, together with seven MSS. and four Ed. collated by Kennicott, and nine more by De Rossi.

Ibid.—[Blessed be Jehovah, because I am enriched] That is, they hypocritically and impiously pretend to return God thanks for having put it in their power to acquire riches by such ungodly means.

6. For I will no longer spare] This verse assigns the reason for calling the people "the flock of slaughter." Nor can words more aptly describe the calamities, which befel the Jews in the war which ended in the taking of Jerusalem by the Romans; when the people, having first by their intestine broils destroyed one another, as is set forth at large by Josephus, at length fell into the hand of him, whom they had owned for their sovereign ("We have no king but Cesar," John xix. 15) and who completely desolated the land for their rebellion against him.

7.—among those who trafficked] For *לכנעני* I would read *לכנעני* in one word. It is evident, that O' read the syllables so combined, which they render *εις την Χαναναϊστικην*; and again ver. 11. *כנעני* is rendered *οι Χαναναϊοι*. The second *י* seems redundant, and was perhaps interpolated from a supposed exigency, when the word was split into two; see *כנעני* ch. xiv. 21. By these "traffickers with the flock," (before spoken of v. 5.) are undoubtedly prefigured the hypocritical Scribes and Pharisees, who in our  
Saviour's

Saviour's time took upon them to be guides and instructors of the people, but who had their own private emolument more in view than the public good. *Εν πλεονεξίᾳ ὑμᾶς ἐμπορευσονται* are the terms which St. Peter applies to men of this stamp; 2 Pet. ii. 3. And among or in presence of such self-interested teachers, *לכנעני הוצאן*, our Saviour entered upon his benevolent ministry.

Ibid. I took unto me two crooks] These were the proper accoutrements of a shepherd (explained in Mr. Lowth's note on this place); and these the prophet assumed as a badge of his office; and gave them significant names, which are explained ver. 10, 14.

8. And I set aside the authority of the shepherds] "And I cut off three shepherds," is the translation of our English Bible, and indeed is conformable to most of the ancient versions. But it is incumbered with insuperable difficulties. It is questionable, whether *את שלשת הרעים* could be rendered properly "three shepherds," at least without prefixing the definite article *the*; and if it could, who the three shepherds were, and how cut off. Archbishop Secker proposes to consider *שלשת* as if it were the same as *שלישית*, *a third part*; but even so it would be difficult to account, how or by what authority Zechariah cut off a third part of the shepherds. The translation I have given rests on a supposition, that *שלשת* has no relation, or at least but a very distant one, to the numeral *שלוש*, but is to be derived from *שליש*, *a captain*, one possessed of a degree of power and authority over others; and has the abstract signification of *power* or *authority*. *כחד* primarily signifies to *hide* or *conceal*; and therefore may aptly be used for withdrawing or setting aside what a person was seen before to possess. Let us now see what happened to him, of whom Zechariah is evidently set forth as the type. Our Saviour's teaching was in a style so far superior to that of the professed guides of the people in his days, that stung with jealousy they exclaimed, "Perceive ye how ye prevail nothing?" *ἡδὲν ὠφελείτε*, ye have lost all your wonted influence; "behold the world is gone after him." John xii. 19. Even so, it may be presumed, the purity and disinterestedness of Zechariah's instructions may have gained so far upon the minds of the people, as to deprive the corrupt and selfish teachers of that ascendancy, which they once possessed.

Ibid.—my soul was dissatisfied] See the same phrase Num. xxi. 4. Judg. x. 16. xvi. 16.

Ibid.—their soul also was disgusted with me] *בחלה* occurs in the Hebrew

brew

brew only in this place ; and all that can be collected from the ancient versions is, that they seem not to have understood the true force of the term. In Syr. it is said to have the sense of *fastidivit* ; but Michaelis questions the authority. Suppl. ad L. H. No. 222. The interpretation however is right perhaps, though we must seek farther for the ground of it. In Arabic بخل signifies *parcus, tenax, avarus fuit, talemque se præbuit erga aliquem*, being followed by the preposition ب. Accordingly בי בחלה would properly signify, *was sparing of itself towards me*, or, *withheld itself from me*, as from an object of aversion. And this agrees perfectly with what went before, and which together with it represents the mutual disapprobation that subsisted between the prophet and the flock. *His soul* is said to be *shortened* (so תקצר properly signifies) *in them* ; that is, he was dissatisfied with their manners, which did not come up to the standard of his wish, or the desire of his soul ; and on the other hand, “ their soul withheld itself from him,” or, turned away from him with disgust, as finding in him perhaps a strictness and severity of discipline, which they could not bear. It seems needless to point out the exact resemblance of this to what passed between Christ and those to whom his ministry was addressed. “ He came unto his own, and his own received him not.”—“ For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.” John i. 11. iii. 20.

9.—missing] Or “ hidden.” Here again כהר must be construed in a sense short of total excision ; for in v. 16. it is imputed as a fault in the foolish shepherd, that he did not visit הנכחות. But to *visit* implies looking after what was still in a state capable of recovery, otherwise it could no longer be an object of attention and concern. That which is *missing* must mean sheep that are strayed or stolen from the fold, and consequently in danger of being totally lost, if not looked after in time.

10.—before all the peoples] The points of distinction in this verse have been usually misplaced, so as to have led to a wrong interpretation of it. When Zechariah took unto him the crook, to which he gave the name of *Delight*, he did it as a sign that he thereby covenanted to feed the flock on a principle of mutual complacency or delight. But when this ceased to be the case, as is said above, he broke the crook, to shew that the covenant was at an end. But the covenant which he had entered into was not a covenant with all the peoples or nations of the earth, as כל העמים would properly signify, but with one people only, the Jewish nation ; and therefore, when he broke the crook, he did it as a matter of public notoriety, את כל העמים,

*coram omnibus populis*, in the presence of all the neighbouring nations, who were called upon, as it were, to take notice, that he had no longer any thing to do with the charge, which he thus solemnly abdicated. A comma therefore is to be placed after the words, “the covenant which I had made,” in order to connect את כל העמים with ואנדה אתו. “And cut it asunder — before all the peoples.”

11.—who watched me, knew—] The traffickers of the flock, those self-interested teachers, who watched the actions of the prophet, no doubt for the self-same purpose as the Scribes and Pharisees did those of our Saviour, in hopes to find matter of accusation against him, were obliged, against their will, to admit that he acted by a divine commission.

12.—my wages] שכר undoubtedly signifies *wages*, the hire of service. This, being left to their discretion, was rated by them at thirty pieces of silver, supposed shekels, of the value of two shillings and four-pence each. Archbishop Newcome observes that this was the price of a slave. *Exod.* xxi. 32.

13.—the potter] It is not likely that the potter was at work within the sacred precincts of the temple, as has been conjectured; because the potter's field, the place where his business was carried on, was, as we are told, *Matt.* xxvii. 7. afterwards bought to bury strangers in. But who can suppose that the Jews would have suffered such a defilement of the holy place? It must therefore have been a field adjacent to, but without the walls, which, the potters having by digging out the earth for their manufacture rendered it useless for any other purpose, was bought for a trifling sum, and appropriated as before mentioned.

*Ibid.* Goodly the price] The prophet ironically remarks on the high estimation in which he and his services were holden.

*Ibid.*—And I took the thirty pieces of silver] There can be no doubt but that this is the passage referred to, *Matt.* xxvii. 9. though under the name of Jeremiah instead of Zechariah; concerning which enough has been already said in the note prefixed to *ch.* ix. But another question arises, how the transaction related by the Evangelist can be said to be a fulfilling of that which was spoken by the prophet, considering the striking difference in some of the circumstances. In the one case thirty pieces of silver were given as wages for service; in the other they were paid as the price of a man's blood; in the one they were thrown with contempt to the potter; in the other they were cast down in the temple in a fit of remorse, and taken up  
by

by others, who employed them in the purchase of the potter's field. But notwithstanding these differences, considering that all passed under the special direction of divine providence, it is impossible not to conclude from a review of both transactions, that there was a designed allusion of the one to the other, and not a mere accidental resemblance between them.—But the quotation, it is said, is not just; for no such words are to be found in the prophet, which the Evangelist hath pretended to cite from him. To this it may be answered, that though not the precise words, the substance of them is given, so that the passages are *equivalent* at least, (see Owen's Modes of Quotation, p. 10, 11.) as the following collation will shew—

And I took the thirty pieces of silver—*Heb.*

And they (or I) took the thirty pieces of silver—*Matt.*

ελαβον may be either *I took* or *they took*.

Goodly the price at which I was valued by them—*Heb.*

The price of him that was valued (whom they valued) by the children of Israel—*Matt.*

The words *ὃν ἐτιμήσαντο*, “whom they valued,” carry all the appearance of an interpolation from some marginal explanation; for they do but overload and obscure the text; and when they are removed, the two passages sufficiently harmonize. None of the ancient versions notice them at all.

But the most considerable difference of all seems to lie in the part which follows.

And I cast [וַאֲשַׁלֵּךְ] them into the house of Jehovah to the potter. *Heb.*

And they gave [ἐδωκαν] them for the potter's field, as the Lord appointed me. *Matt.*

But widely as the two texts appear to differ, it may not be impossible to bring them to a nearer accord by the aid of corrections, founded on the authority of various readings.

For first, in the text of St. Matthew one MS. for *ἐδωκαν* reads *ἐβαλεν*, which may be either the first person singular, or the third plural. And one MS. together with Evang. 24. and Vers. Syra, probante Beza, read *ἐδωκα*. Wetstein. Add what is suggested by Dr. Randolph (Citations in the New Testament compared, p. 30.) that *ἐδωκα* is the most probable reading in regard of what follows, *Καθὰ συνεταξέ μοι Κύριος*. Secondly, In the Hebrew, for *אֶל הַיּוֹצֵר* one MS. of the very first reputation for age and excellence, with the probable concurrence of four others, reads *בֵּית הַיּוֹצֵר*. But *בֵּית* (as is observed by Dr. Kennicott. Diff. Gen. §. 49.) is in one instance at least,

Ruth ii. 17. rendered αργος by Ο', and possibly may have been so here, supposing the Evangelist to have cited from them; for it is almost certain, that the Greek version, which now passes for that of the LXX. is in this place not theirs. (See Dr. Owen's Inquiry into the State of Sept. Verf. p. 58, 59.) So that אל בית היוצר will be found in perfect correspondency with εἰς τοὺς ἀργαίους μετὰ μεσημέριον. Lastly, For בית יהודה one MS. reads בבית יהודה, and another בבי יהודה. Now because of the similarity of the letters ב, כ, and פ, especially if the stroke in the body of the last should by chance have been obliterated, it is not impossible that בבי may have been substituted at first in the place of כפי, or at least of בפי. This once done, the rest would follow of course. For it being impossible to make any sense with בבי, it would naturally be considered as a mistake for בבית, and thence pass into בית. But כפי יהודה, *secundum mandatum Jehovæ*, or בפי יהודה, which would come to the same, virtually at least corresponds with ἀπαρταξαμεν κύριον. The Heb. text thus corrected would run thus, ואשלך אתו כפי יהודה אל בית היוצר. No emendation, into which conjecture is at all admitted, can be less liable to exception than this.

14.—my second crook, Bands] The design of the Prophet's commission was to endeavour to bring about a reformation of manners, upon which would depend the continuance of the brotherhood or political union between Judah and Israel. The second crook was therefore called Bands. But when the commission ended without producing its effect, the breaking of the crook prefigured the dissolution of that brotherhood. What that brotherhood was, is well explained by Mr. Lowth, who says, that "upon the destruction of Jerufalem, which was the bond and cement of all their tribes, being the seat and center both of their civil power, and of the divine worship, (Pl. cxxxii. 3, 4, 5.) the consequence was the entire dissolution of the nation, and the dispersion and confusion of all their tribes, whose families could no longer be distinguished after the loss of their genealogies."

15. Take unto thee the instruments, &c.] The Prophet, having hitherto represented the good shepherd, is now directed to assume the dress and equipage of one of a contrary character. For אולי there is no doubt we should read אויל. About sixty or seventy MSS. and four capital Editions read אויל, where the י is probably paragogic. אויל signifies *foolish*, but in Scripture language *foolish* and *wicked* are synonymous, for wickedness is folly in the extreme. From אויל probably comes our English word *evil*, in sound nearly the same.



16. I will raise up a shepherd] There is no occasion to search for an individual, to whom this may be applied. It may as well regard a number of persons, who, either conjointly or in succession, would misuse the powers intrusted to them.

Ibid.—that which is missing] See הנכחדת v. 9. Five MSS. and one Ed. read the same here, conformably with O', which render in the singular number, instead of הנכחדות, which is plural. The substantive to be understood is הצאן, with which, being a noun of multitude, either the singular or plural would agree.

Ibid.—that which crieth] One MS. reads הנערה, which, as all the other terms are feminine, is probably right. All the ancient versions seem to agree in giving it the sense of “that which strayeth;” on what ground, except that of a supposed *exigentia loci*, does not appear. Archbishop Secker conjectures הנערה, as from נוע, *vagari*. But הנערה I conceive to be capable of a sense beyond exception; for in Arabic نعر signifies *sonum bombumve emisit per nares*; and نعار and نعبّر *clamosus, altum sonum edens, mugitus, boatus*. The same word is used in Syr. and Chal. for *rudit, rugit*, to *bray* like an ass, and to *roar* like a lion; and the Hebrew, נערו כנורי אריות, Jer. li. 38. is rendered “they shall yell like lions whelps.” So that נער seems universally to express the inarticulate sound of animals, particularly when in distress. And why not the mournful cry or bleating of a sheep, that has lost its way, and is parted from the flock? Perhaps נער is elegantly used in this very sense, Isai. xxxiii. 9. where by נער בשן וכרמל may be understood, “Bashan and Carmel bleat;” that is, resound with the bleating of the flocks that feed there. הנערה then may here be understood of a strayed sheep that crieth or bleateth; but though the shepherd heareth its voice, he will not be at the trouble to seek it and bring it home.

Ibid.—that which is recovering] הנצבה, “made to stand,” or set up again after sickness. Such, it is well known, require much care to nourish and support them, in order to regain their strength; a care which the foolish shepherd will not bestow upon them.

Ibid.—the flesh of the fat one will he eat] Compare Ezek. xxxiv. 3.

Ibid.—break their hoofs] This implies the same as when it is said Ezek. xxxiv. 4. of such shepherds, “with force and with cruelty have ye ruled them.” The unwise shepherd, instead of being tender and gentle with his flock, is supposed to drag them about with his iron crook, or to overdrive them in rough and stony ground, so as to break their hoofs.

17.—the worthless shepherd] For רעי one MS. of Kennicott's collation,

and perhaps three others originally, together with some of De Rossi, read רעה, and Syr. Vulg. Chald. also render in the singular, as the context seems to require. The true reading is רעה אליל, “a shepherd of nought, or of no value.” So רפאי אליל signify “physicians of no value.” Job. xiii. 4. But Syr. and Chald. appear to have read רעה אויל, “foolish shepherd,” as at v. 15. The sense in either case is much the same.

Ibid.—that leaveth the flock] So John x. 12.

Ibid. Because of—] So על may properly be rendered. The purport of the passage is, that since through the misapplication of his power, and his negligence in watching over the flock, they are subjected to desolation, or the sword; therefore, as of strict justice, he shall be punished with a deprivation at least of those faculties, which he so fatally misused.

## C H A P. XII.

IT is not difficult to perceive, that the prophecies in this and the two following chapters relate to future times, and most probably to those predicted of by Ezekiel in the xxxviii. and xxxix. chapters; where it is said, that Israel after their restoration and return to their own country would be assailed by a combination of many nations. Such an invasion is also here foretold; but it is not to be expected, that all the particulars of a distant prophecy should be clearly understood before the time of its accomplishment. It is at least likely, that when the time shall come for the re-establishment of the Jews (of which sufficient intimation is given in the prophecies both of the Old and New Testament), and they shall begin to collect themselves, and attempt a settlement in their ancient possessions, such a measure would create jealousy and uneasiness in those powers more especially, who are interested in the dominion over those countries. The Turks, we know, are at present, and long have been in possession of the country of Palestine; and in the opinion of many, who have brought specious arguments to justify it, particularly of the learned Jos. Mede (p. 674. and 816.) their prince is intended by Gog, prince of Meshech and Tubal, Ezek. xxxviii. 2, &c. and by the king of the north, Dan. xi. 40, &c. concerning whom the like things are prophesied in those chapters respectively. Now should that power subsist at the time, it may fairly be presumed, that he, and any other power in the like circumstances, would oppose with all their might, an attempt to set up an independent sovereignty in those parts.

But

But without pretending to determine precisely concerning the invaders, the substance of the prophecy in this, and on to the seventh verse of the next chapter, will be found to amount to this; that Jerusalem will be besieged by a multitude of hostile nations, to the great terror of the people in its vicinity, as well as of Judah itself; but that the attempts of those nations will be frustrated through the special interposition of the Deity, and will terminate in their total discomfiture and ruin, and in the permanent peace and prosperity of the victorious Jews. After which the Jews will be brought at length to see and lament the sin of their forefathers in putting their Messiah to death; and thereupon will have the means of purification and atonement afforded them; and, being thus cleansed from past guilt, will renounce all their former offensive practices, and carefully abstain from a future repetition of them.

1. A prophecy] It was observed ch. ix. 1. that **מִשָּׁע** usually denotes a prophecy of a calamitous kind. But it does not always so; for sometimes it signifies simply *a prophecy*, or revelation of some matter of importance, as Prov. xxx. 1. Here however it may be fairly taken in the first sense, and rendered *a burden*; for though the issue be favourable to Israel in the end, yet it is preceded at first by a cup of trembling; and to the enemies of Israel the whole is from beginning to end sufficiently onerous.

2.—a cup of trembling] That is, I will cause it to produce the same effect on the neighbouring nations as a cup of intoxicating liquors, which causes trembling, astonishment, and terror. See Bishop Lowth's note on Isai. li. 21. and my note on Jer. xxv. 15.

Ibid.—unto Judah also shall it be] The noun implied in the pronoun *it* may be either **סֵף** *the cup*, or **רָעַל**, *trembling*, and both afford the same sense, namely, that not only the neighbouring nations shall be seized with terror and astonishment, but Judah also shall partake of the alarm; and with good reason, because her capital city Jerusalem shall be besieged by a powerful enemy. It is expressly foretold, Rev. xx. 9. that the nations Gog and Magog shall compass “the beloved city.” See ch. xiv. 2.—**בְּמִצּוֹר** may be construed “because of,” or “at the time of the siege.” It is also foretold, Ezek. xxxviii. 19, 20. that “in that day there shall be a great shaking in the land of Israel.”—By “the nations round about,” I do not conceive the invading nations to be meant, but the nations in the vicinage of the land of Judah,

Judah, who would have reason to be alarmed at the approach of such mighty forces. The same are to be understood by "the countries," ארצות, Dan. xi. 40, 42. according to Mr. Mede, p. 674.

3.—a stone of burthen—] Jerusalem is here compared to a stone of great weight, which being too heavy for those who attempt to lift it up or remove it, falls back upon them, and crushes them to pieces. Jerome by way of explication describes an exercise common, he says, in Palestine and throughout all Judea in his days, where the young men, who were ambitious to give proof of their strength, used to lift up stones of enormous weight, some as high as their knees, others to their navel, their shoulders, and their heads; and some placed them on the top of their head, with their hands erect and joined together. Mr. Lowth, by whom this passage of Jerome is cited, remarks, that to the same sense Christ saith, Matt. xxi. 44. "On whomsoever this stone shall fall, it will grind him to powder."

Ibid.—All the nations of the earth] It is obvious that by *all* is meant only *many*; as it is expressed, Ezek. xxxviii. 6, 9, 15. "Thou and many people with thee."

4.—Every horse] See note on ch. x. 5.

5. The citizens] See note on ch. ix. 7.

Ibid. The inhabitants of Jerusalem *are* strength to me] The text here has been supposed corrupt, and many attempts have been made to amend it. But without any alteration it well expresses the sentiments of the men of Judah, concerning the interest they had in the safety of Jerusalem and its inhabitants, on which their own strength and security depended in a great degree; so that they would of course be influenced to bring that assistance, the efficacy of which is set forth in the verse that follows.

6.—a pan of fire] כִּיּוֹר is used Exod. xxx. 18, &c. for the laver of brass, which contained water for washing the feet of the priests; and from a similitude of form might come to denote a fire-pan or brasier.—לפדים are rendered *fire-brands* or *torches*, Judg. xv. 4.

Ibid.—in Jerusalem] Houbigant's conjecture of בִּירוּשָׁלַם for בִּירוּשָׁלַם is well imagined, but not supported by authority. One MS. omits בִּירוּשָׁלַם altogether; and so do Ar. and O' MS. Pachom. and three others collated by Dr. Holmes, and it may possibly have been an interpolation from the margin, where it served to explain תחתיה. But ירושלים in the nominative may probably be put for the city personified, as ch. ii. 4. and elsewhere, and in that case may be said to sit, or be seated on the very spot where she formerly

merly was, the ancient site of Jerusalem. See note on ch. ii. 4. vii. 7. and hereafter ch. xiv. 10.

7. first] *בראשנה* is certainly a better reading than *כראשנה*, which latter signifies *as at the first*, and is suggested by some MSS. and versions. But the meaning here is, that God would save the tents of Judah first, or previously to any other; and for this the reason immediately follows, that the house of David and the inhabitants of Jerusalem might not be tempted to value themselves too highly on the preference given to them (supposing that had been the case) above the rest of Judah. See Mr. Lowth's commentary on this verse.

Ibid.—the glorying] *תפארה*—from the signification of the verb in Hithpahel.

Ibid.—the inhabitants] The plural number is found here, and also ver. 8, 10. in several MSS. collated both by Kennicott and De Rossi, and in all the ancient versions; and is also most agreeable to the context, and to ch. xiii. 1.

8.—fallen to decay] So *הנכשל* properly signifies, the man that is overthrown or ruined in his fortunes. The intent here is to mark the progressive improvement that would take place at Jerusalem under the divine countenance and protection; when the man who had gone to decay would revive and flourish again like David, who himself from a state of exile and distress was suddenly advanced to a kingdom; and the house of David also would rise in proportion to the rank of Gods, or, as the term *אלהים* seems explained, of guardian angels marching before the people. See *אלהים* Gen. iii. 5. Pf. viii. 6. lxxxii. 6. and Michaelis Supplem. ad L. H. No. 93.

10.—a spirit of grace] By *רוח* may be understood that pious humility, which is wrought in the mind by the influence of the Spirit of grace. See my note on Jer. xxii. 23.

Ibid.—towards him] This passage is undoubtedly cited in St. John's Gospel, ch. xix. 37. *Οψουται εις ου εξελευτησεν*. The present Hebrew text is, *והביטו אלי את אשר דקרו*. In order to maintain an uniformity between the Evangelist and the Hebrew, an error has been supposed to exist in the latter, and *אלי* has been substituted instead of *אלו*. In support of this emendation between forty and fifty MSS. are produced, which read *אלי*, with the concurrence of other authorities; as may be seen in Archbishop Newcome's note. But were the matter to be decided by the number and weight of authorities, I am of opinion with De Rossi, that the scale would turn in fa-

vour of אֱלִי. But what if it should appear that there is no error at all in the present Hebrew text, and yet a perfect uniformity between it and the words of the Evangelist? It will be granted, that אֶת אֲשֶׁר דָּקְרוּ, taken by itself, would be rightly translated *ὃν ἐξεκέντησαν*, אֶת being simply the sign of the accusative case. But אֱלִי may not be the compound of אֵל and the affix pronoun י, as it is now pointed; but the preposition אֲלִי, of the same use and signification as אֵל, and so answering to *eis, ad, versus*. Nor is it any objection that אֱלִי is followed by אֶת, which some have proposed to expunge; such a concurrence of prepositions being allowed by the idiom of the Hebrew language; of which we have seen an instance before, ch. iii. 10. אֵל אֶת תַּחַת בָּפֶן and another occurs, אֵל אֶת צִלְ, ch. xiv. 5. to which may be added, אֵל מִבֵּית הַשְּׂדֵרוֹת, 2 Chron. xxiii. 14. There is therefore no real difference between the evangelical citation and the present Hebrew text, admitting an alteration in the punctuation; and it is from this mistake about אֱלִי that several of the versions have expressed it by *προς με, ad me*, “on me.” The ellipsis of the antecedent of אֶת אֲשֶׁר is more elegant in Hebrew, as well as Greek, than if it had been expressed.

Not only the Pachomian MS. of O', as observed by Archbishop Newcome, but other MSS. of the same collated by Dr. Holmes, as MS. Coll. Nov. MS. Mus. Brit. 1 B. 2. MS. Venet. 1. read *eis ὃν ἐξεκέντησαν*, instead of *αὐτὸν ὡς κατὰρχησαντο*. See Dr. Owen's Modes of Quotation, p. 66, 67.

Ibid.—and shall grieve for him] הִמָּוֶה I take to be the infinitive of the verb נָמַר in *Niphal*, and used *per enallagen*. See note on ch. vii. 5. and Buxtorf's Thef. Gram. lib. ii. c. 16.

11.—the mourning of Hadadrimmon] Most probably the general mourning for the death of the good king Josiah, who was slain in the valley of Megiddo. 2 Kings xxiii. 29. 2 Chron. xxxv. 22—24. Hadadrimmon is said by Jerome to have been a place near Jezreel. See Mr. Lowth's and Archbishop Newcome's notes on this verse.

12. apart] Secluding themselves from all social and domestic intercourse, as in a time of general humiliation. See 1 Cor. vii. 5.

13. The family [of the house] of Simeon] “Three MSS. with Syr. and Chald. supply בֵּית, which I suppose to be the true reading. For Simeī O' Ar. Syr. have Simeon.” Archbishop Newcome. Two MSS. of O' lately collated by Dr. Holmes read *φύλη αὐτοῦ Συμεων*.—As David, Nathan, Simeon, and Levi, are all reckoned among the progenitors of Christ (Luke iii. 29, 30, 31), may not their families be mentioned by name, as more particularly concerned

concerned in the guilt to be lamented? “For neither did his brethren believe in him.” John vii. 5. See Dathius, Proph. Min. in locum.

## C H A P. XIII.

1. A fountain opened—for sin and for uncleanness] The blood of Christ, which cleanseth from all sin (1 John, i. 7.) is manifestly here intended, the Jews being upon their conversion and repentance to be admitted to all the privileges of the Christian covenant. חטאת and נדה are legal terms; the former denotes *sin* generally, or any transgression of the law which required atonement, and is sometimes put for the means of purification from it, Num. xix. 9, 17. the latter, נדה, is used for that *uncleanness*, or legal defilement, which secluded a man from all intercourse with God and holy things. Now whatever efficacy the blood of bulls and of goats, and the ashes of an heifer, sprinkled on the unclean, had to purify from legal sin and defilement, the same is ascribed to the blood of Christ in the Christian dispensation, for purging the conscience of a sinner from the guilt of dead works, or moral pollution. Heb. ix. 13, 14.

2.—idols] It has been urged in proof that this prophecy was uttered before the Babylonish captivity, that idolatry and groundless pretensions to prophecy were common among the Jews at that time; which has not been the case since. But this argument proves nothing; for there is no assurance that a thing may not take place hereafter, which does not exist at present. Admitting the Jews not to have been addicted to idolatry or false prophesying at any particular period, who can say that they will not fall into both these transgressions at some future time? It is probable they will do so; for Ezekiel, confessedly prophesying of the latter times, when Israel and Judah, incorporated again into one nation, shall return into their own land, says, to the same effect as Zechariah, “Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with all their transgressions.” Ezek. xxxvii. 23. But besides, supposing the Jews themselves to remain untainted with those corruptions, it surely will not be denied, that they do and may still prevail among other nations, who may be included in the term הארץ, taken in its most general sense, “the earth;” and so I conceive it should be; for we are taught to expect that the conversion of the Jews will be followed by a further reformation of the world, Rom. xi. 15. and that the time will

come, when “the kingdoms of this world shall become the kingdoms of our Lord and of his Christ;” Rev. xi. 15. and “the beast,” the emblem of idolatry, “and with him the false prophet, shall be cast into a lake of fire and brimstone.” Rev. xix. 20.

Ibid.—the prophets and the unclean spirit] Perhaps an *Hendyadis* for those that prophesy by means of an impure spirit. See Acts xvi. 16. Rev. xvi. 13.—And what is said in the next verse of “any one that shall prophesy,” must be understood of those that undertake to prophesy by means of an unclean spirit, or other false pretences.

4.—of his vision when he prophesied] That is, of the extraordinary communication, which he pretended to have received, when he uttered a prophecy, which he knew to be false.

Ibid.—a garment of hair] See 2 Kings, i. 8. Matt. iii. 4. They shall not affect the dress of the old prophets, in order to pass off their impostures. Several MSS. both of Kennicott’s and De Rossi’s collation, add עור after ילבוש, which is also found in the Chald. paraphrase. “They shall wear no more;” which implies that it had been their custom before so to do.

5.—hath had the property of me] חקני is in *Hipbil*, from whence comes מִקְנָה, a *possession*.—Disclaiming all pretensions to the character of a prophet, he shall profess himself to be no other than a plain ordinary labouring man, employed in husbandry business by those, whose property he had been, *quasi adstrictus glebæ*, from his youth. Mr. Harmer’s observations on this passage, which he justly parallels with the declaration of Amos, ch. i. 14. that he was “no prophet, nor the son of a prophet, but an herdman and a gatherer of sycamore fruit,” go to shew the incompatibility of such active and laborious employments with the retired and sedentary life of those, who were trained up in the schools or colleges of the prophets, in order to qualify themselves for that profession.—Harmer’s Observ. vol. iv. p. 434.

6.—those wounds] Two ancient usages are clearly alluded to here; the one, that of the idolatrous priests and prophets, who sought to engage the attention and favour of their Deity by cutting and slashing themselves, as the priests of Baal did, 1 Kings xviii. 28; the other, that of those who cut themselves as a token of their grief and mourning for their deceased relations and friends. See my note on Jer. xvi. 6. It appears also from Jer. xlviii. 37. that these cuttings were performed on the hands in particular. When therefore the man, now ashamed of his pretensions to prophecy, came



to be challenged for those scars that were visible on his hands, he would deny them to have proceeded from any idolatrous cause; but would have them thought to be marks left by those wounds, which he gave himself in the house of his relations and friends, in the paroxysms of his grief for the loss of them. הכיתי is to be taken actively in *Hiphil*, and not passively in *Hophal*.

7. A new section commences here, but not, I think, a new subject of prophecy. For as far as we can judge of a prophecy before its accomplishment, it appears to be a continuation of the same subject, which was entered upon at the beginning of ch. xii. namely, the alarming invasion of Judah, and siege of Jerusalem, by a numerous body of heathen nations. This however was soon broken off, in order to relate the means, by which God would compass the deliverance of his people, and the blessed consequences that would afterwards ensue. But now the prophet reverts back again to the time of the invasion, and proceeds to shew some fatal circumstances that would attend it at the beginning; the first of which is specified in the remaining verses of this chapter; by which we find, that the war would at first prove extremely destructive both to prince and people; of whom two thirds would be immediately cut off; but the remaining third, after struggling through various difficulties, would at length become converts to the Christian faith, and again be taken into covenant with God.

Ibid.—the man that is next unto me] This passage has been usually understood to predict the sufferings and death of Christ. I have no conception that it has the most distant relation thereto. Yet some have gone so far as to find in the word עמיתי a proof of the Divinity of Christ's person. *Virum proximum meum, qui est ut ego*, אֲנִי וְעַמִּי. Cocceii Lex. in voce עמית. But all that can be made of עמית is, that it may signify a *neighbour*, one that is *near* or *next* to another, or that bears some kind of *correspondency* or *resemblance* to him, but exclusive of the idea of *parity*. גבר is, no doubt, often used for a *man* simply, but its proper sense is, one superior to others in strength, power, or authority. I conceive therefore, that גבר עמיתי might properly be rendered “him that is next unto me in power and authority;” which exactly corresponds with “my shepherd” in the parallel line; one that rules his flock, or people, under me, or by virtue of my commission. *Hoc titulo*, says Calvin on this place, *Deus insignit pastores, quia hi Deo propinqui sunt, ipsiusque ministri et cooperarii*, (1 Cor. iii. 9.) *per quos Deus se repræsentat populo*.

Ibid.—Smite] The two letters נ and ה are so frequently found to be written by mistake for each other, that I could easily believe that נה may have been the original reading of the Hebrew, instead of הה, according to St. Matthew and St. Mark, who render it παταξω. Matt. xxvi. 31. Mark xiv. 27. See the evidence adduced in Archbishop's Newcome's note. Besides which, in the Armenian version collated by Dr. Holmes, the reading is also παταξω. And there is still one reason more in favour of נה, which has not yet been noticed, and which is, that חרב being feminine would require הכי in the imperative, as well as ערי. After all, the difference is not material, for supposing the true reading to be הה, still the Evangelists would have expressed the sense at least, if not the exact words of the prophet; for God ordering the sword to smite, is in effect the same as his saying, "I will smite."

But a question of more consequence arises here, whether the words of the prophet in their original intention had any direct reference to the death of Christ. For my part, I am persuaded they had not; nor do the words, Ὅτι γεγενῆσθαι, or Γεγενῆσθαι γαρ, with which the quotation is introduced by the Evangelists, necessarily imply more, than that our Saviour, forewarning his disciples "that all of them would be offended because of him, and would forsake him, that night," refers to this passage, as to a proverbial saying, (just as we might do, if we had met with one to our purpose in any profane author) laying it down as a matter of course, for *the followers to disperse, when their leader was taken off*. It is, I trust, already apparent, that the other events spoken of in the context are not yet come to pass; and perhaps the passage in question might never have been considered differently from the rest, had not our Saviour thought fit to make use of it for the purpose of illustration, as above stated.

As little reason is there to suppose, that in the following sentence, "And I will turn mine hand against the little ones," those are meant whom Christ calls his "little flock," Luke xii. 32. Nothing else is surely intended, than that not only the great ones, the shepherds and leaders, as before mentioned, but those that are usually held of less account, the common people, would come in for a share of the calamity. For it follows, that throughout all the land two thirds of the people would be cut off, and only one third survive after undergoing severe trials.

8.—and shall die] For יגיע fourteen MSS. and two Ed. read יגיעו, and O' Syr. Vulg. prefix the copula. Perhaps we should read יגיעו.

9.—through

9.—through the fire] The allusion here is to persons, who, being in an house on fire, are dragged out through the flames, scorched and burnt by the way, and perhaps with the loss of all their effects. See *δια πυρός*, 1 Cor. iii. 15. Jude 23.

Ibid.—I will refine them] Being tried and purified in the furnace of affliction, they will at length become converts to the true faith, and in consequence be restored to all their privileges.

Ibid.—And I will say] *O' Ar. Syr.* expresses the *Vau* before *אמרתי*, which is requisite to give it the force of the future tense.

#### C H A P. XIV.

THIS Chapter goes on to foretel a siege, in which Jerusalem will be taken and sacked, and half of its inhabitants carried into captivity, whilst the rest will be enabled to stand their ground. In this critical situation they will be relieved by the arm of divine power, exerting itself wonderfully in their behalf, and attended with the most beneficial consequences; such as living waters going forth out of Jerusalem; the name and majesty of the true God acknowledged through the whole earth; and the entire re-establishment of Jerusalem in security. In the mean time the hostile invaders, debilitated by sickness, thrown into confusion, and falling foul upon each other, will yield themselves and their wealth an easy conquest to the assailing Jews. After this a conformity in religious worship will be required of all the nations under a severe penalty; and all things in Judah and Jerusalem, from the least to the greatest, shall thenceforward be accounted holy. Such are the great outlines of this extraordinary prophecy; to fill up which with any tolerable certainty, it will be necessary perhaps to wait the times of its accomplishment.

1.—by the appointment of Jehovah] So I think *לַיהוָה* must be rendered according to the use of the preposition *ל*; see my note on Jer. iv. 12. For whatever may be said of *ל* as the sign of the genitive case, I question whether it can be so admitted, unless in immediate apposition to the constructing noun. Nor is *the day of the Lord* ever so expressed, but always *יום יְהוָה*.

2.—the rest of the people shall not be cut off from the city] It is impossible to reconcile these words with the state of facts at the time  
when

when Jerusalem was taken by the Romans. For at that time, we are well assured by Josephus, who was an eye-witness, not only *all* that were in the city were either slain or made captives, but also the city itself was razed to the ground, so as to leave no vestige of an habitation. Bell. Jud. Lib. vi. c. 9. and Lib. vii. c. 1. Ed. Havercamp. How then could there be a residue not cut off from the city? And if there has been no capture since, to which these words can be applied, we must look forward to futurity for the completion of the prophecy.—From its being said, that “a residue shall not be cut off from the city,” together with what follows, the course of proceeding, it should seem, will be this: upon the city being taken, the most warlike part of the inhabitants will retire in a body to some strong post near at hand, and stand upon their defence; till being encouraged by manifest tokens of God’s declaring himself in their favour, and perhaps reinforced by their brethren of Judah at large, they shall sally forth, and with the divine assistance completely defeat their enemies, and effect their own deliverance; so that, as it is said, “Jerusalem shall again sit in her own place at Jerusalem.” Compare ch. xii. 5, 6, 7.

3. According as he is wont to fight] Literally, “according to the day of his fighting;” that is, with thunder and lightning, storms of wind and hail, earthquakes, &c. See Ps. xviii. 7—16. Hab. iii. 5, &c.

5.—shall be choked up] O’ Chald. and Arab. by a different punctuation make **תסג** the preter. in *Niphal* of the verb **תסג**, και φραχθήσεται, *et obturabitur*, instead of deriving it from the verb **סג**, so as to signify *et fugietis*. A sufficient proof at least among others, that the vowel points were not in use when those versions were made, or at least were not the same as those affixed by the Masoretes. If, in order to determine which of the two interpretations is best, we consider the context, and the history of the earthquake referred to, as well as the age of the interpreters, all will concur in deciding in favour of the former. Scripture is altogether silent in respect of the earthquake in the days of Uzziah, except that it is just mentioned as an era or date, Amos i. 1. But Josephus (Ant. Jud. Lib. ix. c. 10. Ed. Havercamp) describes it as having taken place at the time when Uzziah invaded the priestly office, and was smitten with leprosy, and adds, Πρὸ δὲ τῆς πολέως, πρὸς τὴν καλεσμένην Ερρωγῇ, τὰ ὅρας ἀπορραγῆναι τὸ ἥμισυ τὰ κάλα τὴν δυσιν, καὶ κυλισθῆναι τεσσαρὰς σάδιες ἐπὶ τὸ ἀναλολικὸν ὄρος γῆναι, ὡς τὰς τε παραδὺς ἐμφραγῆναι, καὶ τὰς παραδείους τὰς βασιλικὰς. “Before the city, at a place called Ερρωγῇ  
[or,

[or, *the Cleft*] one half of the mountain on the western side was broken off, and having rolled four furlongs towards the eastern mountain stopped, so that the roads were choked up, and the king's gardens."—What then can be more apposite than to render, "And the valley of the mountains shall be choked up, as it was choked up by the earthquake in the days of Uz-ziah"? The valley of the mountains was probably that valley which lay between the hills on which Jerusalem was built; one of which was to the south, the other to the north; of course the valley extended itself east and west; and the eastern entrance of it, being opposite to the mount of Olives, would be filled or choked up by the loose earth and rubbish rolling and tumbling into it, as the mountain parted to the north and south, not far from it. And this seems to be expressed by the words, *כי יגיע גיא הרים*, אל *אצל*, which seem to come in by way of parenthesis. For *אצל* is not a proper name, as it has generally been taken to be, but is a preposition or adverb signifying *hard by*, *near at hand*; and is considered by Vulg. as used for a noun governed by *אל*, and translated, *usque ad proximum*.—There is no doubt but we should read *גיא הרים* (not *הרי*) in the first instance as well as the second. See Archbishop Newcome's note.

Ibid.—the God of all holy ones, with thee] This is a literal translation of the Hebrew text, as it stands at present, and affords a sense beyond exception or improvement. The same Jehovah, of whom it is said ver. 3. that he would go forth and fight against the unsanctified nations, he as the God, the patron and protector of all holy ones, all true believers, it is here said, will march *with* thee, O Jerusalem, as thine ally and auxiliary. So the preposition *עם* properly imports. The address is here to Jerusalem in the second person, as it evidently is also, v. 1.

6.—but cold and thick darkness] All the ancient versions appear uniformly to have read *וקרות וקפאון*. The latter word *וקפאון* is further justified by the concurrence of very many MSS. and Editions together with the Keri. And the context in conjunction with the versions bears testimony in favour of *וקרות*. Nothing is more common than to find *darkness* introduced among the adjuncts of God's coming to execute judgment or wrath. See Ps. xviii. 11. Isai. xiii. 10. Ezek. xxxii. 7, 8. Joel ii. 31. iii. 15. Amos viii. 9. Matt. xxiv. 29. and many other places. But particularly it is said Ezek. xxxii. 7. "I will cover the sun with a cloud;" which exactly answers to *קפאון*, "a thick

“ a thick fog,” necessarily occasioning both cold and darkness by intercepting the genial warmth and light of the sun’s rays.

6.—there shall be one day—neither day nor night] That is, for one whole day from morning until evening the sun shall be darkened, and the moon and stars shall not give their light, therefore it will with respect to light be “ neither day nor night;” but, it is added, “ at eventide there shall be light,” the thick fog קפאון being then withdrawn.

Ibid. Known unto Jehovah is it] This sentence seems to have been inserted by way of *prolepsis*, to the following effect:—Such a phænomenon, though it may appear extraordinary, is however worthy of belief, because revealed by God, to whom both the matter and the time is known. So it is said, Acts xv. 18. “ Known unto God are all his works from the beginning of the world.”

8.—living waters] By “ living waters” there is good reason to believe are meant the gifts and graces of the gospel dispensation. See Isai. xii. 3. xliv. 3. lv. 1. Jer. ii. 13. Ezek. xlvij. 1, &c. Joel iii. 18. John iv. 10. vii. 38, 39. That these benefits will be diffused more extensively by the restoration of the Jews, is not obscurely intimated, Rom. xi. 15.

Ibid.—the eastern sea] It is probable that the eastern quarter of the heavens may have been called דקדמוני, because the sun visits it *fixt* every day; if so, the western would be denominated דאחרון for a contrary reason.

Ibid.—in summer and in winter] That is, they shall never cease to flow; alluding to the usual failure of springs in the summer season in those warm climates, but which in this case would at no time be experienced.

9.—shall Jehovah be one] He shall be one and the same God alike to all the earth, and not confined as heretofore to one people. “ Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also; Επειδηπερ ΕΙΣ Ο ΘΕΟΣ. For God is one” and the same to all. Rom. iii. 29, 30. In the same sense it is said, Rom. x. 12. ‘Ο γαρ αὐτὸς κυριεύει παντων. “ For he is the same Lord of all.” And again, Eph. iv. 5, 6. “ One Lord, one faith, one baptism, one God and father of all, who is above all, and through all, and in you all.”

10. And his name one] By the name of Jehovah I conceive to be meant the profession of his true religion, which, it is here foretold, should compass or pervade the whole earth, as it had done the country of Judea included

included within the plain extending from Geba north to Rimmon south of Jerusalem. For in keeping along the plain or level country from one of these places to the other, whether by east or by west, it will be necessary to take a large compass, because of the mountains that intersect each country; so that on the west side you must find a narrow passage between the mountains to the Mediterranean sea, and along the sea-coast by Gaza to Rimmon, or Eremmon, as it is sometimes called; and on the eastern side must pass by Alexandrium to Aulon, or the *campus magnus*, to the lake Asphaltites, and along the side of that lake round by the chain of mountains which reach near to Acrabatene, and so on to the same city Rimmon. See D'Anville's ancient Map of Palestine. The universal propagation of God's name or religion is predicted, as in other places of Scripture, so particularly Isai. lix. 19. Mal. i. 11.

Ibid. And she shall be raised up] That is, Jerusalem, which is here, as elsewhere, represented as a female figure, raised from the ground, and sitting tranquil on her ancient seat. See note on ch. xii. 6.

Ibid. From the gate of Benjamin, &c.] These points are given, no doubt, to signify that Jerusalem shall again occupy as much space as ever it did in its most flourishing times. The same intention appears Jer. xxxi. 38—40. Both these places may derive some illustration from comparing them together, and at the same time inspecting the plan of Jerusalem in the Ancient Universal History, Vol. i. B. 1. which seems to have been laid down pretty accurately according to the circuit of the walls made by the two companies, Neh. xii. 31—40. and the information collected from other parts of scripture.

The description by Jeremias begins with stating "from the tower of Hanameel unto the gate of the corner." This gate in the plan is placed in the center of the north wall, and to the east of it stands the tower of Hanameel, near the point where the valley divided Acra from the mountain of the temple, and most probably on the spot where afterwards stood what was called the Hippic tower, it being by the Chaldee Paraphrast here rendered *מגדל פקוס* "the tower Piccus." Now according to the plan, the wall, we see, proceeds in a straight line from the corner gate to the gate of Ephraim. But that it did not always so, may be inferred from what follows, Jer. xxxi. 39. "And the measuring line shall *once more*, עיר, go forth straight forward over, or beyond the hill Gareb, and shall compass Goath, or Goatha." For in the plan we see that the line does not go *נגדו*, straight before it, but

makes a considerable angle, (whence probably the gate, before by supposition called "the old gate," acquired the name of "the gate of the corner") and, instead of including Gareb and Goatha, shuts both quite out of the city; whereas had it gone straight on, it might have taken both in. It should seem therefore that the line did once go straight on and include those hills; but that afterwards, when Joash king of Israel had broken down the wall of Jerusalem from the gate of Ephraim to the corner gate, (as we find he did, 2 Kings xiv. 13. 2 Chron. xxv. 23.) the gap was filled up by a shorter line of wall excluding a considerable part of the city; which however was meant to be again restored in better times. Nor is any thing else designed by these words of Zechariah, "from the gate of Benjamin unto the place of the former gate, and unto the corner gate." For it may fairly be presumed, that by the gate of Benjamin was meant the same which was formerly called the gate of Ephraim, before Ephraim was carried into captivity; but when the intercourse with that tribe was at an end, it then assumed the name of the gate of Benjamin for a similar reason, because the road to both those tribes lay through that same gate. See Jer. xxxvii. 12, 13. But in going from this gate to that of the corner, the outline of the city being now required to pass by the place of the former gate, (that is, a place where a gate once stood, but was not at the time of writing) we are once more with the highest degree of probability brought back to the compass of that ancient wall, which had before included, and was again to include the two hills before mentioned. Thus far then both the prophets appear perfectly to agree.

Ibid.—the king's vats] What the king's vats were, or where they were to be found, we have not, as far as I know, any scriptural information. But from a passage in Josephus, (Bell. Jud. Lib. v. c. 4. Ed. Havercamp) I am led to think they were what are there called σπηλαια βασιλικά, certain caves or hollows, to which from a resemblance in figure the name of *Vats* or *Wine-tubs* was given, with the addition of βασιλικά, "the king's," because of their size, as being too vast for common use. Just as it is usual with us to attribute to a Giant what exceeds greatly the ordinary measure, as the Giant's Causeway, the Giant's Den, &c. &c. The situation of these caverns is in some measure ascertained by their being in the line of the third wall, built by Agrippa round a part of the city, which, having run out beyond the old wall, lay naked and defenceless; and that outer wall is described as beginning at the Hippic tower, and after stretching out due north



at first, making a turn by those caverns round the east corner, till it joined the old wall at the valley of Cedron. Τῷ τρίτῳ δὲ ἦν ἀρχὴ ὁ Ἰππιῶς πυργὸς κ. τ. λ. By this means the buildings round the hill Bezetha, and those to which they gave the name of Cænopolis, or the New City, were all taken in, and having thus been made a part of Jerusalem, were again, at the time of its restoration, to be renewed upon their old site. And this also will be found to agree with what is said Jer. xxxi. 40. provided we come to a right understanding of what is meant by “the valley of dead bodies and of ashes.” For this is not, as hath by some been supposed, and as I myself once thought, the valley of Hinnom, which lay west of the city; but that valley or low ground beneath the mountain of the temple on the east, into which “the carcases of those beasts, whose blood was brought into the sanctuary by the high priest for sin,” were drawn through the horse-gate, in order to be “burned without the camp.” Heb. xiii. 11.—Thus do both these passages again coincide, and mark out places, which having at one time or other formed part of the city, were again to be added to it, in order, as before observed, that Jerusalem might once more occupy all the same space, as ever it did in the times of its greatest splendor and prosperity.

11.—an accursed thing] Something so hateful before God, as to carry a curse or destruction along with it, wherever it is found; as in the trespass of Achan, Josh. vii.

12. His flesh shall waste away] Literally, “a wasting of his flesh.” הִמָּק being, I conceive, the infinitive *Hiphil* of מָקַק used as a noun; and the singular pronoun in בָּשָׂר &c. distributing כָּל הָעַמִּים.

Ibid.—even while he standeth on his feet] וְהָיָא עֹמֵר עַל-רַגְלָיו. This Dathius judges to be a periphrasis for a soldier, *stantis in statione sua, sive in acie adversus hostem. Oppositum est cadere, pro mori in pralio.* I rather think the opposition is to one, whose flesh wastes as he lieth upon the bed of sickness; which is in the natural course of things; whereas in this case the person loses his flesh and his strength with it, while he is on his feet, going about in the way of his ordinary business.

Ibid.—in his mouth] For בְּפִיהֶם we ought certainly to read בְּפִי, in conformity to what went before.

13.—a great tumult from Jehovah] Heb. “of Jehovah,” that is, one caused by him.

Ibid. And they shall lay hold] That is, they shall seek help from one another, but instead of helping they shall turn their arms against one another. See Judg. vii. 22. 1 Sam. xiv. 20. 2 Chron. xx. 23.

14. And thou also, O Judah, shalt fight] So it is rendered in the margin of our English Bibles; and rightly, I think; for Judah as a people is masculine.

Ibid.—at Jerusalem] J. H. Michaelis asserts, that ב after the verb *to fight*, and prefixed to the name of a place, always signifies *against*. This may generally be the case, but assuredly not always; for it sometimes marks the place *at* or *near* which the battle was fought; as בַּתְּעֶנָךְ, *at* or *near Taanach*, Judg. v. 19. The same Michaelis supposes, but without any good ground, that Judah would be brought by compulsion to fight against Jerusalem. But יְהוּדָה rather implies, that whilst the enemies were engaged in fighting with each other, Judah also (of whom it was before said ch. xii. 7. that “Jehovah would save the tents of Judah first”) would come up, and joining their forces with the remnant of Jerusalem, those that were not cut off from the city, would fall upon the weakened nations, and take from them great spoil—וַאֲסַף is the infinitive mood used for the future according to the enallage noticed by Buxtorf Thef. Gram. Lib. ii. Cap. xvi. towards the end. See also similar examples, ch. vii. 5. xii. 10. Hag. i. 6. &c. &c.

15.—beast which shall be] “Fourteen MSS. read יְהוּדָה.” Archbishop Newcome. But יְהוּדָה is also regular, being in agreement with each of the masculine nouns, הַסֹּס, הַפֶּרֶד, הַגִּמֶל, הַחֲמֹר. *Convenit verbum cum digniore.*

Ibid.—as this plague] It is very evident that this verse should regularly have followed immediately after ver. 12. But it is very much in the stile of this writer to digress, and after a while to return again to his subject, as if nothing had intervened. The two preceding verses, v. 13, 14. would properly connect with v. 7. and should have come in there, but that the prophet seemed in haste to tell of the blessings in store for his country.

16.—to keep the feast of tabernacles] Whether what is said in this verse is to be understood in any degree of literal acception, or whether Jewish usages and expressions are here accommodated only to the purpose of indicating that the heathen nations would be expected to conform to the established worship of the true church of God, which should exist in those latter days, is a matter which it will be safer to leave to future discovery, than to take upon us peremptorily and prematurely to decide upon at present. The  
feast

feast of tabernacles, it may be observed, was designed both for a joyful and thankful commemoration of past mercies, and also for the acknowledgment of God's sovereignty in the disposal of future good among his creatures. Of course the whole race of human beings are interested in the observance of it.

17. Of the families of the earth] “ There is a restriction v. 16. to such nations as warred against Jerusalem.” Archbishop Newcome. But if, according to the opinion of many learned Commentators, by going up to Jerusalem to worship, and to keep the feast of tabernacles, be only meant a conformity to the established worship of the one true God, or, which is the same thing, to the Christian religion, there can be no objection to understanding a strict universality of the nations. For it is repeatedly foretold, that a time would come, when “ all the ends of the world shall remember and turn unto the Lord, and all the families of the nations shall worship before him.” Ps. xxii. 27. Compare Ps. lxxii. 11. lxxxvi. 9. Rev. xi. 15.

18. Although there be not upon them the plague] That is, although they be not visited precisely in the same manner as the other nations, namely, with a want of rain, which of itself would be no punishment to that country, where by the situation of the country no rain usually falls; (see Archbishop Newcome's Appendix, p. 254;) yet, as it follows in the next verse, they should not be exempt from the same punishment with the other nations that sinned in like manner, namely famine, “ which would be the sure consequence,” as Archbishop Newcome observes, “ if the rains did not fall in Ethiopia so as to cause an overflowing of the Nile.” This interpretation is according to the present reading of the text, ולא עליהם תהיה המגפה, which needs no alteration.

20.—together with the bells] על-מַעֲלוֹת. See על so used, Noldius §. 9.—Horses are spoken of in Scripture as almost exclusively used for war. And that bells made part of their trapping, there is reason to believe from a passage cited by Mr. Harmer from Major Rooke's travels to the coast of Arabia Felix, where that traveller, describing a field-day of the cavalry, says, “ The horses were sumptuously caparisoned, being adorned with gold and silver trappings, *bells hung round their necks*, and rich housings.” Harmer's Observ. Vol. iii. p. 283, 284.—The horses and bells I understand here to be such as the Jews would take from their vanquished enemies, who are characterised as “ riding upon horses,” ch. x. 5. xii. 4. These they would  
consecrate

consecrate to God, as trophies of victory and peace obtained through his assistance and favour.

Ibid. And the pots] The pots are said to have been of brass, and the bowls of gold and silver, 2 Kings xxv. 14, 15. But to mark the prodigious increase of wealth, the pots, it is here said, would be of the same precious metals as the bowls used before the altar.

21. And every pot] The meaning of this passage seems to be, that every thing in Judah and Jerusalem should be accounted so holy and acceptable to God, that the common utensils in their houses might be used for the purpose of sacrificing without offence; so that those who came to sacrifice might take and use them indiscriminately; which would effectually supersede that traffick, which was carried on in the temple for the supply of such things as were wanting on those occasions. Our Saviour speaks of the traffickers in the temple in his days, whom he drove out, and forbade to make his father's house a house of merchandise. Matt. xxi. 12. John ii. 14—16.

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## A P P E N D I X.

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THE Reverend Dr. Eveleigh, Provost of Oriel College, has lately published a Sermon, which he preached before the University of Oxford, on Zechariah ii. 8—11. the avowed design of which is to establish the Bible Translation of that, and three other passages in the same Prophet, which he thinks go to the support of the Christian Doctrine of the Trinity, in opposition to the explanation of those passages given in a new and improved Version of the Minor Prophets by the present Primate of Ireland. As the Doctor's sentiments are likewise in the same degree of opposition to those which I myself have acknowledged in the preceding work, which was already printed before his sermon came to hand, it might appear disrespectful to the Author, and almost contemptuous, were I to take no notice of his objections, especially when produced at this particular juncture.

With respect to the authority of ancient Commentators and Fathers of the early ages, I allow of nothing conclusive to be drawn from thence. Let their knowledge of the Hebrew language be what it may, there is good reason to believe it was much inferior to that of some learned men, who have lived in later times. And though they may be allowed to have explained some parts of Scripture successfully, in others they have fallen into such gross mistakes and notorious mistranslations, as suffice to render their fallibility no longer a matter of question. Setting therefore their authority wholly aside,

aside, let us attend solely to the arguments which Dr. E. professes to draw from the words of Scripture, explained by the context.<sup>1</sup>

It is undoubtedly true, that in the passage which the Doctor has taken for his text <sup>a</sup>, the Lord of hosts is frequently introduced as having spoken. But it is as clear as clear can be, that the immediate speaker is the angel, to whom another angel had given orders to address himself to the prophet, and to deliver to him a message <sup>b</sup>, which he repeats partly in his own words, and partly in the words of the Lord of hosts. But when he saith, "For thus hath the Lord of hosts said, after the glory hath he sent me," or as it may be rendered, "sending me after the glory"—how does it necessarily follow, that by "ME" can be meant no other than the Lord of hosts? As far at least as I can perceive, by "ME" must be understood the speaking angel, who says, that the Lord of hosts, when he sent him in pursuance of his design to glorify his people, had expressly declared that he would make those that had oppressed them rue bitterly the evil they had done them: "He that touched you hath touched the apple of his eye." The words that follow next are evidently not the words of Jehovah, but of the angel, who gives himself out for the appointed executioner of God's decree; and then adds, that when they saw his predictions verified, they would then be convinced that he had not acted without a divine commission. "For behold I am about to shake my hand over them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me." What now becomes of the question, "Could this be the Prophet's hand <sup>d</sup>?" No; nor yet the hand of Jehovah himself; but of the angel, although stretched out under Jehovah's direction. For who knows not, that God is often said to execute his vengeance upon sinners through the agency of subordinate ministers? When, for instance, he sent a pestilence upon Israel, is it not said, that "the angel of the Lord stretched out his hand over Jerusalem to destroy it <sup>e</sup>?" And was it not by the hand of an angel that God slew in the camp of the Assyrians an hundred fourscore and five thousand <sup>f</sup>? And if so, why might not the angel in this place say of himself, that he was about to shake his hand over a devoted people, in order to produce the effect which the Lord of hosts had determined, and to make it appear that the Lord of hosts had sent him?—Again; who will

<sup>a</sup> Ch. ii. 8.—11.

<sup>b</sup> Ver. 3, 4.

<sup>c</sup> Serm. p. 9.

<sup>d</sup> Serm. p. 9.

<sup>e</sup> 2 Sam. xxiv. 16.

<sup>f</sup> 2 Kings xix. 35.

take upon him to affirm, that the words at the beginning of the tenth verse, “Sing and rejoice, O daughter of Zion, for”—may not be a continuation of what the angel speaks in his own person? It will then be readily granted, that “the middle and most exalted part of the passage,” to use Dr. E.’s own words<sup>g</sup>, is represented as coming from the mouth of Jehovah himself; but this extends no further than the words, “and I will dwell in the midst of thee;” after which the angel again resumes his address to the daughter of Zion in his own person, saying as before, “Then,” that is, when these blessings are come unto thee, “thou shalt know that Jehovah of hosts hath sent me unto thee.” I am now ready to appeal to the conviction of every sensible and unbiassed reader, whether the explanation I have offered be not according to the obvious and literal sense<sup>h</sup> of the words; and whether the construction be not more easy and natural than that which is contended for in opposition to it. There is indeed good reason to believe, that no part of the revelation of the Old Testament was delivered through the immediate ministry of the son of God; since that is cited as the distinguishing characteristic of the Gospel dispensation. Heb. i. 1, 2.

I am now ready to proceed to an examination of the three other passages in the writings of the same Prophet, which Dr. E. thinks are sufficient to confirm his construction of the preceding; but which, if I mistake not, will not be able to stand their own ground according to his interpretation of them, much less to give support to the doctrine, for which he is anxious.

In the first of these passages, chap. iii. the argument rests on two suppositions; the one, that the Lord who speaks to Satan ver. 2. is a different person from that Lord who was called upon to rebuke him; the other, that he is no other than the angel of Jehovah, before whom Joshua was standing. Both these, though assumed as “evident” and “unquestionable<sup>i</sup>,” appear but very problematical even at the best. But they lose even the shadow of probability, when we render יָעַר in the future, “Jehovah will rebuke thee;” and I see no manner of reason why we should not, since יָעַר is undeniably the future tense, although it may be, and frequently is used to denote the im-

<sup>g</sup> Serm. p. 10.<sup>h</sup> Serm. p. 23.<sup>i</sup> Serm. p. 12.

perative. See the exposition given in the preceding Notes on the place, p. 12. Should it be urged, that if Jehovah, and not the angel, were the speaker, he would have spoken of himself in the first person, and not in the third; it will be sufficient to reply by referring back among other instances to the eleventh verse of the preceding chapter <sup>k</sup>.

But upon a still more precarious foundation is the next argument built, namely, upon the vague acceptation of the word עִמִּיתִי <sup>l</sup>. It seems however to be generally agreed, that it is derived from, or of affinity with, the preposition לְעִמִּית, *juxta*, or *proxime ad*, “near” or “next unto”<sup>m</sup>; and if so, the noun may fairly be supposed to denote one “near” or “next to” another. Accordingly it is commonly rendered in the Greek ὁ πλησιον, and in the Latin, *proximus*<sup>n</sup>. But Dr. E. himself allows that the word “near” conveys not the most distant idea of equality between the speaker and the person of whom he was speaking<sup>o</sup>. And is not this very like giving up the point; at least unless it could be previously and positively proved that the Redeemer is meant, and his sufferings spoken of in this place; which I am fully persuaded they are not? Even then also I should think it would be requisite to shew by some better argument than a bare assertion, that equality of nature or consubstantiality is necessarily implied in the term עִמִּיתִי. For though a man and his neighbour, who liveth near him, be of the same nature with one another; which I think is the argument adduced<sup>p</sup>; it would not surely follow, that if God were pleased to bring a man “near” unto himself, as he did Enoch<sup>q</sup>; or to place him “next” in authority, as he did David, over his people, that there would be any such thing as equality or consubstantiality between them. It would be easy to press the matter further; but I forbear what is needless.

The last argument taken from ch. xii. 10. must needs fall to the ground at once, provided I have sufficiently made it appear<sup>r</sup>, that אֵלֵי אֶת אִשְׁרָךְ דָּקְרוּ, the present and unaltered reading of the Hebrew text, corresponds exactly and *verbatim* with the Greek in St. John’s Gospel, ch. xix. 37. εἰς ὃν ἐξέκεν-

<sup>k</sup> Ch. ii. 11.

<sup>l</sup> Serm. p. 14.

<sup>m</sup> Serm. p. 14.

<sup>n</sup> Lev. vi. 2. and sundry other places.

<sup>o</sup> Serm. p. 17.

<sup>p</sup> Serm. p. 15, 16.

Gen. v. 24.

<sup>r</sup> In my note on the place.



τησαν. "They shall look upon him [not "me"] whom they pierced." Nor do I think that Dr. E. himself would in another case be greatly satisfied with one that should tell him, where the Evangelist had positively declared the Scripture to have said, "They shall look on him whom they pierced," that the Evangelists and Fathers often cite the general sense of a passage without attending to the person of whom it is spoken, when their argument depends not upon such attention<sup>s</sup>." But here, if ever, the argument does depend upon such attention. Add to this the very strong support, which the context itself derives to the use of the third person at least in this place, and not the first. For who could suppose it possible to write with such manifest incongruity, as to connect the sentence, "And they shall look on ME whom they pierced," with the two that immediately follow, "And they shall mourn for HIM as mourning for an only son, And they shall grieve for HIM, as grieving for a first born?"

I much question now after what has been offered, whether it will appear altogether so clear to the satisfaction of an unprejudiced mind, that "no four passages in any one of the inspired books can more immediately support each other, or more fully evince a plurality of Persons in the Godhead, than those which Dr. E. hath brought forward to view<sup>t</sup>." Yet is not the doctrine less true, nor less certain on that account. It is a doctrine that must ultimately depend on the revelation of the New Testament, and by Gospel proofs must either stand or fall. And I am well assured that it will stand, built firm upon the foundation of a rock, which the assaults of infidelity shall never be able to shake. But neither is it my intention to insinuate, that no intimations of it are to be met with in the Old Testament; on the contrary I believe there are several. This only I will venture to assert with some degree of confidence, that the four passages above cited are not of the number; no, nor is that other text in Jeremiah, ch. xxiii. 6. on account of which I have heretofore been publicly reprehended by Dr. E.<sup>u</sup> It were however greatly to be wished, that men of learning and piety would manifest a little liberality in the construction they put upon the intentions of others, who chance to differ in opinion from them. I can take upon me to answer, not for myself only, but,

<sup>s</sup> Sermon. p. 20, 21.

<sup>t</sup> Sermon. p. 24.

<sup>u</sup> In an Appendix to two Sermons on 1 Pet. iii. 15.

from a long train of intimacy, for the excellent author of the new translation of the Minor Prophets, that we neither of us ever had it in our thoughts to explain away any part of holy writ<sup>\*</sup>, or to make any concessions whatever<sup>\*</sup>, merely in compliment to the tenets of any other sect or person. I always feel myself, whenever I undertake the interpretation of Scripture, uninfluenced by any other principle, and I should abhor myself if I suffered any other to prevail with me, than that of giving utterance to the pure and simple perceptions of truth. I may err, and doubtless often have erred, but, I trust, not from any undue bias. But neither is it in accord with my judgment to insist, in any point of material consequence, on indirect and doubtful proofs, where more direct and substantial ones are to be had. And in this I am confirmed by the practice of those professional Gentlemen, whose daily experience best qualifies them to appreciate the force of evidence. Their maxim is, that the intermixture of feeble reasoning disparages a good cause, by leaving it in the adversary's power to triumph in a partial confutation. Satisfied however as I may be, either now or at any other time, of the rectitude of my opinions, I shall never decline hearing reason in opposition to them; and if conviction is brought home to me, I shall most freely and thankfully acknowledge it; for to adopt the sentiment of my ingenuous friend in a Letter I have received from him on this occasion; "It is not so much my wish to find my own interpretations true, as that such interpretations may be found, in which men of sound learning and judgment may acquiesce." If then Dr. E. is not fully satisfied with any thing I have said, I am ready to enter into a further discussion of the matter with him, either in public or private. If he can convince me, I will thank him; if he cannot, he will at least know the reasons of my dissent. And I trust this may be done with all that good humour and complacency, with which a diversity of opinion ought ever to be maintained between Christians and between Friends. Only let it be permitted me to suggest as matter of prudence, that it would perhaps be better, if the Pulpit were not made the vehicle of controversy.

<sup>\*</sup> Sermon. p. 28.

THE Public were already so fully in possession of all that regarded the matter in controversy between Dr. Eveleigh and myself, that I do not conceive that either his recent publication, or any observations I may have to make upon it, can tend to increase their information, or alter their judgment. But as I have promised <sup>a</sup> to enter into a further discussion with him, in case he was not satisfied, I shall proceed to consider briefly his objections to my statement of the four Texts or Passages, on which his hypothesis is founded.

With regard to the first, he thinks that I am not correct <sup>b</sup> in stating the Person who speaks the words which the Prophet records himself to have heard ch. ii. v. 3. to the end, and which it is evident he must have received immediately from the mouth of the angel, who was directed to convey the message to him. But even granting what Dr. E. seems to contend for, that the other angel was the prime and original, though not the immediate, speaker; yet as according to Dr. E's. own confession <sup>c</sup>, we have no sufficient information to ascertain who that person was, I do not see how it can be drawn into a proof, either that he was himself the Son of God, or that he directed the angel who talked with the prophet to deliver the whole of his message in the words of the Lord of hosts, as *sent* by the Father <sup>d</sup>.

How far my distribution of the text as spoken by the angel partly in his own words, and partly in the words of the Lord of hosts, is natural, and sanctioned by the genius, turn, and usage of the original language; as Dr. E. has interposed nothing but his own judgment to the contrary <sup>e</sup>, I shall submit, as before, to the determination of every sensible and dispassionate reader; who will also decide what degree of credit is due to the inference I have attempted to draw from Heb. i. 1, 2.—But if I have ventured to alter the points in שלחני, and to assign to the particles כי and ו significations somewhat different from what has been done by those who have interpreted these passages before me <sup>f</sup>, though not different from what are commonly

<sup>a</sup> Append. p. 84.

<sup>b</sup> Answer, p. 32.

<sup>c</sup> Answer, p. 33.

<sup>d</sup> Answer, p. 35.

<sup>e</sup> Answer, p. 36.

<sup>f</sup> Ibid.

allowed them in other places, I trust I need make no apology for a liberty, which, absolutely and in itself, no sound Hebrew Critic will be inclined to disallow.

With regard to the second passage, Zech. iii. 2. as nothing new is offered in support of the two suppositions, which I have considered as improbable, but which Dr. E. is still disposed, though without giving any other reason, to abide by <sup>g</sup>; it were needless and foreign to my present plan to endeavour to strengthen what I have said by any additional argument.

It is objected, that "little or nothing is said in my Appendix concerning the third passage by way of reply to the authorities, upon which a meaning is assigned to the noun עֲמִית different from what belongs to the preposition לַעֲמִית <sup>h</sup>. Dr. E. surely cannot but remember, that I have constantly disavowed all regard to mere authorities, unattended by more substantial proofs. But does he, or can any other sensible man believe, that much stress is to be laid on the fanciful derivations frequently obtruded upon us from the Arabic, and particularly that one of עֲמִית by Schultens; than which nothing can be more strange and unnatural, unless it be the deduction drawn from it by Simonis in his Lexicon <sup>i</sup>? But whatever may be the etymology of עֲמִית, that of לַעֲמִית is obviously the same; and as the latter is allowed to signify "near" or "next unto," so the former is constantly rendered "a neighbour," "one that is near or next to another," except in this single instance; where some pious and learned men, prepossessed with a notion that the Redeemer must have been intended, have strained hard to give to the word a sense peculiarly appropriate to his person and character <sup>k</sup>. But whatever censure it may draw upon me, I must again repeat it to be my firm persuasion, that no allusion whatever is here made to the person and sufferings of the Messiah, because the plain and obvious sense of the context, as I trust I have sufficiently shewn in my Notes <sup>l</sup>, runs in a quite different direction. As for the causal particle "For," it serves equally for the purpose to which I have assigned it, as for that contended for by Dr. E. <sup>m</sup> And I believe Dr. E. will find it no easy task to prove, that all the citations in the New Testament from the Old, are strictly prophetical of the action or event to which they are applied.

<sup>g</sup> Answer, p. 37.

<sup>h</sup> Ibid.

<sup>i</sup> Dr. E's Sermon, p. 16.

<sup>k</sup> See the authorities cited in Dr. E's Sermon, p. 17.

<sup>l</sup> Notes on Zechariah, p. 67, 68.

<sup>m</sup> Answer, p. 38.

I am now come to the last passage, and to consider the opposition Dr. E. makes to the rendering of **אלי את אשר דקרו**, "towards him whom they pierced." But here I shall need to say little, since Dr. E. himself allows<sup>a</sup>, that **אלי** is sometimes, though seldom, used as a simple preposition; and since he has not objected to its being followed by another preposition **את**, which I had taken care in my note to justify from the imputation of solecism by producing similar examples. In short, **אל** and **אלי** will be found to stand exactly on the same footing as **על** and **עלי**; though why the paragogic **י** is used sometimes, and not always, (with the affixes it is always) it may not be easy in the present state of the language to ascertain; perhaps it may be in some instances to harmonise the sounds, in others to assist the metre in poetical compositions. But allowing that **אלי** is sometimes thus used, it then appears to me matter of small account, that Zechariah has never introduced it as a simple preposition but this once<sup>o</sup>; or that the LXX. before the introduction of the points, and the points themselves afterwards, demonstrate, that from the beginning the Jews were convinced it ought in this place to be rendered "to me<sup>p</sup>." All this weighs nothing in opposition to the indisputable authority of the Evangelist, and to the concurring testimony of the two succeeding sentences, where **עלי** twice points out the self-same person as **אלי את אשר**<sup>q</sup>.

I have now gone through all the objections of Dr. E. which appear relevant to the matter in question. And as he has declared his intention never more to resume the subject<sup>r</sup>, I shall also willingly lay down my pen, and hope I shall have no further occasion to use it in my own justification.

<sup>a</sup> Answer, p. 40.

<sup>o</sup> Answer, p. 41.

<sup>p</sup> Ibid.

<sup>q</sup> Append. p. 82, 83.

<sup>r</sup> Answer, p. 31.

B. B.

CH. CH. MARCH 27. 1797.



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# HEBREW WORDS AND PHRASES

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Correction to be made in the Version.

P. 6. line 14 from the bottom, omit *their*.

Correction in the Notes.

P. 48. line 4. for *colla ed* read *collated*.

A  
 DISSERTATION  
 BY WAY OF  
 INQUIRY  
 INTO THE  
 TRUE IMPORT AND APPLICATION OF THE VISION  
 Related DAN. ix. ver. 24. to the End,  
 USUALLY CALLED,  
 DANIEL'S PROPHECY OF SEVENTY WEEKS.

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WE are told by St. Peter, that *no prophecy of the scripture is of any private interpretation*\*; by which, I think, he evidently meant, that no man whatever is of capacity to explain it at his own pleasure, but must wait till such time as the Spirit of God, the author of prophecy, shall think fit to reveal it to him. Accordingly many of the ancient prophets themselves, we are assured, understood not the import of the things which they delivered †. Thus Daniel, ch. xii. having related the particulars of an extraordinary vision, expressly declares, ver. 8. that *he heard, but understood not*; and proceeding to inquire further of the Angel who conversed with him, he was stopped by the following reply, ver. 9. *Go thy way, Daniel; for the words are closed up and sealed till the time of the end*. It was not so however with the prophecy which is intended for the subject of our present inquiry; where an Angel was dispatched from heaven

\* 2 Pet. i. 20.

† 1 Pet. i. 10, 11, 12.

with a special commission *to give him skill and understanding* \*, and he is with authority admonished to *understand the matter, and consider the Vision* †. It might naturally have been expected, that what was so clearly revealed to the prophet himself, would have been as intelligible to others also, who received it from him in the selfsame terms in which the Angel announced it. But the fact is otherwise; for whatever the Jews of earlier ages may have thought of the prediction, it is very certain of those who lived near the times marked out for it's accomplishment, and still more so of the modern ones, that they are very much in the dark, and altogether inconsistent and wide of the truth in their attempts to explain it. Nor indeed do the Christians themselves appear much more enlightened in the matter, if we may judge from the various modes of interpretation, which at different times have been offered, and the many difficulties and doubts, with which all in their turn have been respectively incumbered. It will not, I hope, be thought presumptuous or improper in me, if I attempt to throw some further light upon the subject; and after a brief notice of the principal objections that occur to the modes of interpretation most generally received, endeavour to point out the main source of these difficulties, and to obviate them by a new method of solution, more consistent with itself, and less liable to exception than any that have preceded.

THE vision, according to the present translation of our Bibles, is represented at the 24th and following verses in these words:

v. 24. *Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.*

v. 25. *Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the*

\* Dan. ix. 21, 22.

† ver. 23.



*Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.*

v. 26. *And after threescore and two weeks shall Messiah be cut off; but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood; and unto the end of the war desolations are determined.*

v. 27. *And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate.*

THE opinion most commonly entertained, among Christians at least, concerning this prophecy on the whole, is, that it is a prediction of the death of our blessed Saviour, descriptive of some of the most material circumstances, effects, and consequences of it; and that the seventy weeks, presumed to be spoken of at the beginning of the twenty fourth verse, constitute a period, which terminates in or about the time of our Saviour's suffering. Now to this interpretation one very obvious and considerable objection presents itself at once, namely, that though the commandment is said, ver. 23. to have gone forth in consequence of Daniel's supplication, very little or no regard is paid either to the occasion or subject matter of his prayer. The occasion of it is thus set forth in the beginning of the chapter; that Daniel, having considered *the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem*, and having found that the term was near expiring, had *set his face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes* \*. Accordingly the substance of his prayer was, after a devout acknowledgment of God's righteousness in punishing the iniquity of his people, as he had threatened, to intreat him to extend his mercy to them likewise agreeably to his promise, to take them again into

\* Dan. ix. 2, 3, &c.

favour, and to restore them to their country, and the free exercise of their most holy religion. But what was the reply? Instead of a comfortable assurance that God would confirm his word, as indeed he was about to do, in the restoration of his people, the petitioner is informed of an event, very considerable indeed in itself, but not much to the matter of his petition; namely, that the Messiah should be put to death for the sins of mankind; and that in consequence thereof the city (of which he is told, by the bye as it were, that it should be rebuilt in the interval) should after a while be destroyed, and the Jewish nation and religion be finally put an end to. Such was the petition, and such the answer; and though I do not deny that where one thing is asked, providence may think proper to answer the petitioner with another; the presumption however, I conceive, *cæteris paribus*, will always be in favour of a reply that falls in with the subject of petition.

A second objection lies against the time from which the period specified in the prophecy is understood to take it's commencement. This by some has been reckoned from the seventh, by others from the twentieth year of *Artaxerxes Longimanus*; the former being the year in which Ezra was sent to regulate the affairs of Jerusalem\*; the latter that in which Nehemiah obtained a commission to repair the walls of the city†. But can any better reason be assigned for fixing on either of these dates, than that they favour an hypothesis already formed, by terminating, though after a different mode of computation, in or about the time of our Saviour's passion? But if the circumstances of the case be attended to, will it not appear infinitely more probable, that the decree here spoken of must be that of *Cyrus*, of whom it had been prophesied long before by *Isaiah*, ch. xliv. 28. that *he should say to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid?* And again in the following chapter, ver. 13. *He shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts?* Is it likely then

\* Ezra vii. 1, &c.

† Neh. ii. 1, &c.

that

that the decree of this *Cyrus*, so long celebrated beforehand, this primary and fundamental decree, which took place exactly at the expiration of the seventy years captivity, within a few months after this prophecy was given, and produced such a total alteration at once in the condition of the people and the face of their country; is it likely, I say, that this decree should be overlooked, and the preference given to another at the distance of eighty or ninety years, and one of secondary consideration only, whether we consider it's importance in itself, or it's being only grafted on the former, as a subsequent ratification and confirmation of it? Certainly neither Daniel himself, when he saw the first decree issued, and the effects of it, could have any doubt whether it was that, of which he had been before apprized; nor could the rest of his countrymen, who lived to see the other decrees that came forth in the succeeding reigns, have been at any loss to determine between them, from whence the date of their future fortunes was to be calculated.

BUT thirdly, another obvious objection arises from the supposed division of the term of seventy weeks, specified in the gross at ver. 24, into distinct and separate periods, terminating in seven weeks, sixty two weeks, and one week, of which particular mention is made in the 25th and following verses. Now this division, if made with any other end than to amuse, (an end which cannot be imputed without derogating from the wisdom of God's providence) ought, it should seem, to mark out periods naturally distinguished by some extraordinary and remarkable occurrences. But whether we reckon from the seventh, or from the twentieth year of Artaxerxes, it doth not appear that the forty-ninth year from that date, or any one near it, was at all signalized for any notable event, either respecting the Jewish history, or the general history of mankind. It belongs therefore to those, who interpret the prophecy conformably to either of those dates, to shew that this first period of seven weeks, or forty nine years, did actually terminate in some such singular event; or otherwise at least to assign some probable reason, (which, if not before, yet after the accomplishment may very fairly be expected)

pected) why that particular period should have been pitched upon by God in preference to any other part of the interval, where a more signal termination might have proportionably contributed to a more striking display of his foresight and providence\*.

With respect to the remaining periods other difficulties also remain to be adjusted, but different according to the different hypotheses which have been framed in succession, in order to get clear of the objections which embarrassed the preceding ones. The most considerable of these hypotheses with their objections respectively are as follow. There are some who calculate the second period of threescore and two weeks so as to end in or about the twentieth year of the Christian æra, when our Lord entered upon his public ministry; and from thence proceed to compute the last week of seven years so, as that the middle of the week may coincide with the time of our Saviour's death; by which great offering of himself once for all he took away the obligation and efficacy of all future sacrifices†. On this supposition indeed the words of the prophecy

\* Dr. Prideaux in his *Script. Connect.* P. i. B. 5. hath laboured to prove, that what is said of *restoring and building Jerusalem*, v. 25. was meant figuratively of a reformation and resettlement of the Jewish Church and State according to the law of Moses. Upon this footing indeed he hath fixed on a very plausible termination of the first period, by making this work of reformation to have lasted the whole forty nine years, having been first set on foot by Ezra, and at length completed by Nehemiah in the fortyninth year. But besides the difficulty of proving that Nehemiah's administration extended to this date, which is much disputed; the ground work of the hypothesis, which rests on the figurative sense, is very improbable, and surely ought never to be admitted in any case, where a fair and reasonable solution of the matter can be given according to the proper and literal sense.

† Petavius and Archbishop Usher have both followed this mode of computation, beginning to reckon the first period from the 20th year of Artaxerxes, which they place in the 4259th and 4260th (the one ending, the other beginning) year of the Julian Period, that is, the 455th and 454th before the Christian æra; so that adding 69 weeks, or 483 years, the sum of the two first periods taken together, we shall arrive at the 4742d or 4743d year of the Julian Period, that is, the year of our Lord xxix, or xxx, for the conclusion of the second period. See *Petavii Rationar. Tempor.* P. ii. lib. iii. cap. 10. and *Usserii Annal.* Ann. P. Jul. 4260.

may seem to have been punctually fulfilled, *in the midst of the week he shall cause the sacrifice and oblation to cease*. But how then can he be said to have *confirmed the covenant*, by which the gospel covenant is understood, *with many for one week*, when his ministry lasted by confession no more than the half of it. Nor will it lessen the difficulty to allege, that the same covenant continued to be promulgated by his disciples after his death for the remainder of the term. It did so indeed; but not for one week only, but for many more in succession; whereas the construction of the words necessarily implies an action, of which the duration was limited to one week only.—Others again propose to finish the second period, and begin the third a little earlier, namely in the year of our Lord xxvi, when *the word of God came unto John the son of Zacharias in the wilderness* \*. And here too the prophecy will appear to have had its accomplishment in one part, in that during the interval of a week or seven years from this time to the year xxxiii, in which our Lord suffered, the gospel *Covenant* was indeed *confirmed*, partly by the preaching of his forerunner John the Baptist, and partly by his own personal ministry, to as *many* as were willing to comply with the terms of it. But the plausibility of this hypothesis is again overturned by the words next in succession, which require also, that *in the midst of the week he should cause the sacrifice and oblation to cease*. For allowing the abovementioned construction to be put upon these words, that by the death of Christ the obligation of the legal sacrifices was *virtually* at an end, (for it is certain they did not *actually* cease till many years after) yet even upon this concession

\* Luk. iii. 1, 2. This is the opinion which Dr. Prideaux has maintained in opposition to the preceding one. For this purpose he begins to compute the first period from the 7th year of Artaxerxes, which according to the ancient Chronologers was the 4256th of the Julian Period, or the 458th before Christ. Add 483 years to this, and we are brought to the 4739th year of the Julian Period, or the 26th of the Christian æra, which corresponds with the fifteenth year of Tiberius, reckoned from the time when he was admitted to a copartnership in the empire with Augustus, and fixed by the Evangelist for the date of John the Baptist's first public appearance. See Prideaux *Script. Connect.* P. i. B. 5.

must it not found harsh to affirm a thing to have happened *in the midst of the week*, which did not take place till the very close and expiration of it?—And besides the difficulties, which thus alternately affect each of these hypotheses, there is still another behind which is common to both. For it is not easy to conceive, how the two circumstances just now alluded to, which are predicted to happen in the course of the last week, and are thereby appropriated to the time of our Saviour's death, at least according to the opinions we are now speaking of, came to be blended with and interposed between those, which evidently relate to the destruction of the Jewish city and temple, and of course came not to pass till many years after.—Nor will the case be much improved by a third hypothesis; which assuming a series of shorter, that is, *Chaldaic* years, of 360 days each, brings down the second period only to the death of Christ; after which, admitting a considerable interval, it begins again to reckon the last week a few years before the destruction of Jerusalem, so as finally to terminate in that catastrophe\*. By this means

\* This hypothesis acknowledgeth Bishop Lloyd for it's author, and is represented in the 3d and 4th of the Chronological Tables compiled and published by Mr. Marshall, his Lordship's chaplain, who hath also explained it more at large in a treatise of his own upon the subject. In it the first period is dated from the commission granted to Nehemiah in or about the month Nisan (that is, April) of the 20th year of Artaxerxes, which is taken according to the old Chronology for the 4269th of the Julian Period, answering to the 445th before the vulgar Christian æra. From this date if we reckon seven weeks and threescore and two weeks of, that is, in all 483, Chaldaic years, which are equivalent to 476 Julian years, and some days over, the second period will end in the 4745th year of the Julian Period, or the year of our Lord xxxii, and about the month of May, or not long after; at the passover next after which, within the space of a year, our Saviour was crucified. The third and last period of a single week, or seven years, is made to commence about September in the year of our Lord lxi, when the Romans made a treaty of peace with the Parthians and others; and Jerusalem was taken in September of the year of our Lord lxx. Besides the objection to this hypothesis noticed in the text, two others deserve remarking; the one, that though a pretty plain distinction seems to be made between the time of the Messiah's appearance, v. 25. and *the cutting off*, which is said to be *after the threescore and two weeks*, ver. 26. yet in this hypothesis both are confounded together, as if *unto the Messiah the Prince*, and to his death, meant the

means indeed it must be confessed, that both *the confirmation of the covenant with many for one week*, and *the abolition of the sacrifices in the midst of that week*, may with a much greater degree of plausibility be reconciled and accounted for. But not to insist on the several objections that occur in other particulars, the breaking of the line of time, on which the whole stress of this hypothesis lies, must of itself appear in the highest degree exceptionable. For either the limitation of a number of years in a prediction supposes those years to follow in continued succession, or it is in effect no limitation at all, nor of any use to ascertain the precise time of the event. On the contrary, how easily may the very same date be accommodated to the most distant periods imaginable, provided it be allowable to discontinue the reckoning at pleasure, and to resume it again, just where it may suit the turn of a fancied hypothesis? So that whoever considers the difficulties that present themselves at every turning, and what contradictions have resulted even on the footing of the fairest conjectures that have hitherto been started, will see reason enough to conclude, that all those conjectures have as yet fallen at a distance from the truth, whatever may have been the occasion and ground of the error. To discover and remove this is the object at present proposed, by a careful and candid examination of the matter in the order it lies before us.

To begin then with the 24th verse.

שבעים שבעים נחתך על עמך ועל עיר קדשך לכלא הפשע ver. 24.  
 ולהתם הטאות ולכפר עון ולהביא צדק עלמים ולחתם חזון ונביא  
 ולמשח קדש קדשים :

the same thing. The other objection is the same that occurs to the preceding hypothesis, namely, that *the cessation of the sacrifice and oblation*, which is here understood of the *actual* cessation of them, did not take place till toward the extremity of the last or seventh year; whereas it was predicted to happen *in the midst*, or, if you please, *the half of the week*. See what is further said upon this point hereafter when we come to examine this paragraph, ver. 26.

*Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.*

THE two first words of this verse, which are generally understood to signify *seventy weeks*, are literally the same in the plurality of copies; but in some both of Dr. Kennicott's and De Rossi's collation, the first of them is written with the *Vau*, שבועים, *weeks*; the latter, שבועים, without the *Vau*, may indeed signify *seventy*; but by altering the vowel points, which are additions without authority, may also be rendered *enow* or *sufficient*, from the root שבע, *satur fuit*. In this latter sense I am willing to take it, and to render שבועים שבועים, *weeks enow*, or *sufficient* for purposes after enumerated. *A week* may denote a septenary period of time, consisting either of seven days or seven years.

THE next word נחתך has been usually considered as a verb passive, which its form appears to indicate, and with the sense of *fated* or *determined*. But this sense seems to be intirely arbitrary, and authorised only by a supposed *exigentia loci*. Neither the word itself, nor its root חתך, occurs elsewhere throughout the whole Hebrew Bible. But in Chaldee the Lexicographers, upon the authority chiefly of the Rabbinical writings, have laid down חתך to signify *præcidit*, *concidit*, *cut off* or *cut short*; nor do I see any reason to question the probability of the interpretation\*. The Greek version of Theodotion (supposing that to be Theodotion's, which stands in the London Polyglott) countenances it by rendering נחתך in this

\* In the Chaldee Paraphrase, Esth. iv. 5. a man is said to be called חתך, because according to the word of his mouth all the matters of the kingdom כותחותין, which the Latin interpreter renders *decisæ essent*, "were decided," or "cut off," that is, brought to a final issue or termination. This sense is exactly what I contend for. But I question whether a term of weeks or years could properly be said to be *cut off*, which either was not yet begun, or but just beginning.



place *συνέμνηθῃσαν*, as the Vulgate does *abbreviatæ sunt*. Now in what other sense can we understand a week or other limited period of time to be *cut off* or *cut short*, but by its being brought to a final close or termination, after having gone through its full course? It is then *cut* or *broken off* by the next in succession, which begins a new reckoning in its stead\*. To this may be added, that the Arabic and Syriac translators have made use of words that aptly apply to the same sense. For *نقطع* in Arabic, whence *نقطعت*, signifies *truncavit*, *abscidit*, and passively *desiit*, *finitus fuit*; and the Syriac verb *ܠܠܥܒ* is explained by *cessavit*, *desiit*. See Cast. Lexicon. From this concurrence in the ancient versions I think we may infer, that the weeks predicated of by *נחתך* are such as had already been terminated after a full completion; and consequently may design the seventy years of desolations spoken of at the beginning of the chapter†; and which were in the estimate of divine providence deemed sufficient to satisfy the purposes enumerated in the sequel. Instead therefore of reading, *Seventy weeks are determined*, let us render, *Weeks sufficient have been terminated* (that is, *are already passed*) *upon thy people, and upon thy holy city*. In order to justify which interpretation, let us examine whether the subsequent members of the verse have an apt consistency with it.

AND first, The words *לכלא הפשע*, which our translators have rendered, *to finish the transgression* ‡, more properly signify, *to check or restrain the revolt*; for *פשע* is not a generic term for every transgression, but marks that particular species, which consists in withdrawing the allegiance that is due to a lawful Sovereign. Now

\* This seems to be the reason why *נחתך* is in the singular number, being applied distributively to each of the weeks *cut off* or *closed* in succession, one after another.

† Ver. 2.

‡ The greater part of the collated MSS. read with the printed Copies *לכלא*, but in 16 MSS. the reading is *לכלה*, which is more agreeable to the principal ancient versions, as well as to our English one. Upon the whole however, though the sense would not be very different either way, the reading of the printed Copies seems preferable.

God being king in Israel, the idolatrous worship of other gods, so frequently practised by that people before the captivity, and for which they were repeatedly threatened with that calamity, was no other than downright rebellion and revolt from the majesty of him, whose throne was in the heavens. But after the return of the Jews from Babylon, we do not find that they ever again relapsed into their former idolatrous courses. So that thus far the seventy years desolation might properly be said to have been designed for the *curbing* and *checking of that revolt*, since the end, we see, was so effectually answered by it.

THE next words, **לְהַתֵּם חַטֹּאת**, in which our present English version has adopted the Masoretic emendation, confirmed by the authority of many ancient Manuscripts, and of several of the old versions, rendering them, *and to make an end of sins*\*; together with the subsequent words, **וּלְכַפֵּר עוֹן**, *and to expiate or make atonement for iniquity*; and those immediately following, **וּלְהַבִּיא צֶדֶק עַל־מִיִּם**, which literally and properly signify, *and to bring again the righteousness of ancient times*, meaning that piety and innocence of manners, which used formerly to prevail and distinguish at least the patriarchal ages; all these three sentences, thus linked together, do so perfectly correspond with the design of every wise and good gover-

\* Our old English version follows the reading as it now stands in the printed Copies, **לְהַתֵּם חַטֹּאת**, and renders, *and to seal up the sinnes*, which it thus paraphrases in the margin, *to shew mercie, and to put sin out of remembrance*; in which sense the seal should, methinks, be put either to the deed or instrument of pardon, or to the mouth of the accuser. Others by *sealing up sins* understand quite differently, to keep them up and reserve them for future judgment; which is the sense in which the beforementioned version paraphrases the same expression, Job xiv. 17. *Mine iniquitie is sealed up as in a bagge*—that is, says the margin, *Thou layest them all together, and suffrest none of my sinnes unpunished*. Neither of these senses do so well accord with the context as the Masoretic reading, **וּלְהַתֵּם**, which there is other good reason also to believe the true original one, changed by an easy mistake for **לְהַחֲתֵם**, which word follows presently after in the same verse, and perhaps might have caught the transcriber's eye by standing immediately under the former. N. B. **וּלְהַתֵּם** is found in 40 MSS. and **חַטֹּאת** for **חַטֹּאת** in 70 MSS.

nor in inflicting punishment, that no argument seems necessary to justify their application to that severe but wholesome discipline, with which God had been pleased to visit and chastise his chosen people in the temporary desolation of their country.

IN the words which follow, וּלְחַתֵּם חֹזֶן וְנָבִיא, our translators have chosen to follow the Vulgate Latin and Arabic versions, and render them, *and to seal up the vision and prophecy*, in preference to the printed Hebrew text, which exhibits וְנָבִיא, *and prophet*, and herein has the concurrence of the greater part of, if not all, the collated MSS\*, together with the Greek versions of the Seventy and Theodotion. It is possible that those, who first adopted the word *prophecy*, might attend only to the primary and most obvious use of a seal, that of closing up a letter or writing, in order to keep the contents of it secret for a time; and this they might the rather be disposed to do, as the image is manifestly thus applied to *a vision* or *prophecy* twice in the twelfth chapter at the 4th and 9th verses. Since therefore there was no accommodating a seal in this sense to *the prophet* himself, they might think themselves justified by the necessity of the case in correcting a supposed error by substituting the thing instead of the person. But by the annexing of a seal another purpose, we know, is likewise answered, namely, that of authenticating the deed or instrument to which it is affixed. And thus the seventy years desolation, being the accomplishment of what had been predicted by the prophet Jeremiah concerning Judah and Jerusalem, served not only to seal or attest the truth of the prophecy itself, but also to ascertain the sacred character of the prophet, who uttered it in the name of the Lord †.

\* In one MS. the *Vau* is omitted before נָבִיא, and in another it is הַנָּבִיא; but no authority occurs for reading הַנָּבִיא, *and prophecy*.

† Thus Christ is said to have been *sealed by God the father*, when by the miracles which he wrought his divine mission was fully authenticated; John vi. 27. and thus Christians were *sealed by having the earnest of the spirit given them in their hearts*, attesting and shewing to whom they belonged. 2 Cor. i. 22.

I COME now to the last member of the verse, *ולמשח קדש קדשים*, and to anoint the most holy, or *holy of holies*; by which it is usual to understand the consecrating of the Messiah, that is, the Christ, or anointed, to his sacred office. But how plausible soever this may appear, when the words are taken by themselves, they cannot be so understood, when applied to the context, unless it be made appear that Christ was actually consecrated to, or entered upon, his office within the time specified. But that is impossible, even upon the most favourable supposition of seventy weeks of prosperity, instead of so many years of desolation, without assuming an arbitrary and improbable date to begin from. But the words *קדש קדשים* are, I believe, constantly applied in the Old Testament not to persons, but to things, to the temple or sanctuary itself, the altar, vessels, and utensils belonging to the temple, together with the offerings, and other appurtenances of the temple worship; and it was by the ceremony of anointing that these things were directed to be cleansed and sanctified \*, so as to be fitted to appear in the presence of that pure and holy Being, to whom this worship was directed. On the other hand we are likewise told, that by the sins and transgressions of the people, and particularly by their idolatries, all these things were polluted and made common †, and, instead of remaining most holy unto the Lord, were rendered abominable and offensive in his sight ‡. If therefore the punishment inflicted on the Jews proved the means of recovering them from their backslidings and idolatry, of expiating their iniquity, and working in them a thorough reformation and amendment, it would of course be a means of restoring them to the divine favour, and consequently would render both the place and instruments of their worship once more acceptable unto God, by cleansing them from the defilements they had before contracted. And this therefore might justly be stiled in metaphorical language, which is the language of prophecy, an *anointing*, or sanctifying anew, *of their most holy things*.

\* Exod. xxx. 25 — 29.

† Ezek. xxiii. 38, 39.

‡ Prov. xv. 8. Lam. ii. 7.

BEFORE we proceed further, let us recapitulate what has been said, and close our observations upon this verse. By the interpretation here offered we find one of the principal objections obviated which lay to former solutions; for we have now a reply directly to the matter and occasion of the prophet Daniel's prayer. It was no other than the seventy years desolation, as foretold by Jeremiah which had exercised his thoughts, and put him upon making his address to God. He had acknowledged the manifold and great provocations of his countrymen, and pathetically described and lamented the miseries that had ensued; intreating the Lord at length to turn from the fierceness of his wrath, to pardon and restore again to favour his once loved people, and to repair the breaches that had been made in his sanctuary, and in the city that was called by his holy name. His prayer was heard; and the Angel was commissioned to shew him, that the late judgments, which had befallen his people, were not intended for their final destruction, but as a merciful visitation to correct their enormities, and to bring about the salutary purposes of reformation; consequently, when the time destined for these purposes should be completed, and they should be made sensible of the hand of God by the full accomplishment of his predictions, they would then find themselves again reinstated in his favour, and in the free exercise of their most holy religion. What could be more apposite than this?—Nor is there the least force put either upon the terms, or upon their grammatical construction, to make them speak such a sense: the whole is easy and natural. I shall therefore take leave to read the 24th verse according to the following literal translation; *Weeks sufficient have been terminated (or completed) upon thy people and upon thy holy city, to check the revolt, and to put an end to sins, and to make atonement for iniquity, and to bring again the righteousness of ancient times, and to seal (i. e. authenticate) the divine oracle, and the prophet, (who delivered it) and to anoint (i. e. sanctify anew) the most holy things.*

I PROCEED now to consider the 25th verse, wherein I think we shall see pointed out the entire period, in which the Jews continued  
to

to enjoy, without any considerable interruption at least, the privileges they were restored to upon the expiration of their captivity, together with the most interesting occurrences of that period.

וְתָדַע וְתִשְׁכַּל מִן מִצָּה דְבַר לְהָשִׁיב וּלְבִנּוֹת יְרוּשָׁלַם עַד  
מִשִּׁיחַ נָגִיד שִׁבְעִים שָׁבָעָה וּשְׁבַעִים שָׁשִׁים וּשְׁנָיִם תָּשׁוּב וּנְבִנְתָה רַחוּב  
וְחָרוֹץ וּבִצּוֹק הָעֵתִים :

*Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.*

THE Angel having accounted, as we have already seen, for the events that were past, begins now to foretel future ones after the following manner; *And thou shalt know and understand, that from the going forth of a decree to rebuild Jerusalem*—Thus far with respect to the translation I apprehend there will be little or no controversy; for though some of the Greek versions exhibit a different sense of the words *להשיב ולבנות*, which are here rendered, *to rebuild*, no man, who is at all versed in Hebrew, will deny, that by the idiom of that language the verb *שוב*, in construction with another verb, denotes a repetition of the action expressed by the latter verb. Accordingly our translators, who in the text had closely followed the Hebrew idiom, and rendered, *to restore and to build*, have in the margin given a more liberal turn to the phrase, viz. *to build again*; and presently after in this same verse have done the like in the text itself, where what we read, *the street shall be built again*, is in the original, *תשוב ונבנתה*, *shall return and be built*. But the point most likely to be contested is, what decree or commandment is here designed. I shall not now repeat what has been before urged against the probability of any decree posterior to that of Cyrus\*, or in favour of taking the date of that decree for the æra from whence to compute

\* P. 12, 13.

the following times. I shall only observe, that by the interpretation just now proposed of the 24th verse the latter hypothesis is almost reduced to a certainty. For granting that in the preceding verse the seventy years desolation was the subject spoken of, upon that footing at least it can scarcely be imagined, that by *the decree*, specified in the words immediately following to be a decree *for rebuilding Jerusalem*, any other could be intended than the edict of Cyrus, which, as we are told Ezra i. 1. was issued for this very purpose, *that the word of the Lord by the mouth of Jeremiah*, who foretold both the desolation itself, and the time of it's termination, *might be fulfilled* \*.

THE

\* The learned Professor *Michaelis* (*Epist. ad D. I. Pringle*, p. 94.) supposes the decree here spoken of to be no other than the prophecy itself, which had just proceeded from the mouth of God. On this supposition indeed the difference in point of time would be but inconsiderable, as the prophecy preceded the decree of Cyrus but a few months only. But the argument brought in support of this opinion appears not sufficiently conclusive. He observes that at ver. 23. we read, *יצא דבר*, *the commandment came forth*; from whence he infers the necessity of understanding *יצא דבר*, *the going forth of the commandment*, or *decree*, as we render it, ver. 25, to refer precisely to the same thing. Now though it be a very good rule in the general, whereby to judge of the doubtful sense of a term or phrase, to compare it with the use of the same term or phrase by the same author, and especially in the neighbouring context, yet it is a rule that will not always hold good. In the 25th verse the commandment is particularly specified to be *for the rebuilding of Jerusalem*; but the commandment before spoken of at the 23d verse cannot possibly be so understood. There it is said, *at the beginning of thy supplications the commandment came forth*; but if this be God's commandment for rebuilding Jerusalem, we must conclude this to have been the first time of his notifying any such purpose. And so indeed our Author seems to suppose, when he says, "*precari incipiente Daniele, statim Deus illa verba, quæ versu 24—27 legimus, in cœlo pronuntiat, ac tanquam ex factorum libris recitat.*" (*Epist. ut supra*, p. 29.) But the fact is otherwise; for God had before notified that purpose by Isaiah, as we have already seen, and expressly named Cyrus for the execution of it. Isai. xlv. 28. xlv. 13.—If it be asked, To what then do I suppose the commandment v. 23. to refer, I answer, that with the generality of interpreters I understand no other by it, than a commission given by God to the angel to go and shew Daniel all the following particulars, as a mark of God's special favour; and this I conceive to be the most natural import of the words taken together, *At the beginning of thy supplications an order came forth, in pur-*

THE words עד משיח נגיד, which come next in order, are, I think, both rightly translated, *unto the Messiah the prince*, and also rightly referred to the coming of our Saviour; than which no event can possibly be conceived more important and interesting to the Jewish nation in general, whether we understand his first coming to preach to them the gospel of his kingdom, or his second coming to punish their ingratitude and infidelity. Both perhaps may be found to come within the intention of this prophecy, when we examine the distinct periods which are noted by the numbers that follow. At present let it suffice to observe, that the titles here made use of are exactly of the same import with those given, probably by the same

*suance of which I am come to shew thee, because thou art greatly beloved of God; therefore attend to the order, and consider the vision, or revelation; that is, "understand by whose authority I come, and consider the import of what is now revealed to thee."* But it is objected, p. 30. that in the narrative not a word is said of any such order; on the contrary the angel pretends to come of his own accord, and from his own particular regard for Daniel. As to the first part of the objection, I reply, that when St. Luke relates the appearance of the same angel to Zacharias, the father of John the Baptist, ch. i. 11, the Evangelist in his own person says no more, than that *the angel appeared to Zacharias*. But does this imply that he was not sent? If it does, we must disbelieve the angel himself, who says afterwards, nearly as he is supposed to do here, *I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to shew thee these glad tidings*. ver. 19. And as to the notion that Gabriel pretends to come purely out of friendship and of his own accord, I marvel much whence this can be collected. For whatever idea the Scriptures may give us of the benevolence of the holy angels, they no where, I think, encourage a belief, that these blessed Spirits ever interfere in human affairs without the Almighty's bidding; but they are simply represented as the ministers of his providence, employed on his behalf, and always attentive to perform his will. Can it then be supposed, that one of the most immediate attendants on the divine presence would rashly desert his post, in order to carry an officious piece of intelligence to one upon earth, for which he had no authority or direction from his Superior?—Upon the whole then, the commandment v. 23. does not appear to be a commandment for *rebuilding Jerusalem*, and consequently cannot be the same with that which is expressly determined so to be ver. 25; so that the argument for concluding both to be the same from the similarity of expression, and both to intend the prophecy now before us, of course falls to the ground.

angel,



angel \*, to our Saviour in notifying his birth to the Shepherds. *For unto you is born this day in the city of David a Saviour, which is CHRIST THE LORD* †. His apostles likewise speak of him in the same terms in their first preaching to the Jews after his resurrection. *God, say they, hath made this same Jesus, whom ye have crucified, both LORD and CHRIST* ‡. And again, *Him hath God exalted to be a PRINCE and a Saviour* §. The reason of these titles is so very obvious, and both the nature of Christ's office, and the authority of his kingdom, are so largely set forth in Scripture, that it would be needless to dwell longer on the subject ||.

I COME now to the consideration of that part of the prophecy, which is of the utmost nicety and importance in itself, and at the same time appears most intricate and difficult; namely, to settle the precise numbers here made use of, and to adjust the periods which are determined by them. It hath already been noticed in part, what hard shifts they have been reduced to, and what inextricable difficulties they have at last found themselves involved in, who

\* The name of the angel who appeared to the Shepherds is not mentioned, Luk. ii. 9. but as the angel who was sent to Zacharias, and to the Virgin Mary, was Gabriel, Luk. i. 19, 26. it is probable that the same was employed on this errand also.

† Luk. ii. 11.

‡ Acts ii. 36.

§ Acts v. 31.

|| *J. D. Michaelis* here conjectures the true reading to have been, עַד כּוֹשֵׁד וְנוֹבֵד, *unto the Messiah AND the Prince or General*, meaning by the latter the Roman General Titus. *Epist. ad D. J. Pringle*, p. 81. But no such reading is countenanced by any of the ancient versions, or by the collated MSS. Nor do I think the learned Critic himself would have entertained any such notion, had he not been misled by the wrong construction adopted in the 26th verse, where כּוֹשֵׁד and נּוֹבֵד seem to be opposed, but are not, as will be shewn in its proper place. Besides, with submission to the Professor's judgment, may it not appear an improper violation of the laws of decorum, to have associated together in such a manner, as of equal rank, two persons, one of whom was confessedly of a character infinitely superior to the greatest earthly monarch?

following the Hebrew text, as it stands at present in the printed copies, fixed and determined by the Masoretic vowels, have sought to accommodate the several periods to any series of events, which with the least degree of probability could be made to correspond with the terms and general scope of the prediction \*. It would be endless to enumerate all the several hypotheses; the most probable ones have been before touched upon; but let it suffice to say in the general, that none has yet been offered, in which a mind, no way given to scepticism, but only prudently and properly considerate, can acquiesce with a sober and wellgrounded conviction. This, I think, may fairly lead one to suspect, that the present reading of the Hebrew copies is not such as it should be, but hath either suffered by the mistakes of transcribers, who have erred in nothing more than in copying numerals; or else that it hath been corrupted by the ignorance of those, who have added the vowels injudiciously, and, I doubt, have in some instances been guilty of an encroachment upon the letters themselves, where a small alteration tallied better with their prejudices and prepossessions. Certain it is, that the ground of suspicion in the present case is much confirmed by a view of the different numbers, that are actually found in some of the ancient versions and citations of authors, and also in the Hebrew Manuscripts themselves, which have of late been collated. In the present Hebrew printed copies we read, שבועים שבעה ושבעים ששים ושנים, shall be *weeks seven and weeks threescore and two*. But in the Greek version of Daniel by the *Seventy*, lately published from an ancient Manuscript, long sought after, and at length happily discovered in the *Cibigian Library at Rome* †, (in which, though there appears much mangling, interpolation, and transposition, some valuable readings have been preserved) the numbers are repeatedly given in two places of this passage, ἑπτα και ἑβδομηκοντα και ἑξηκοντα δυο, *seven*

\* P. 14—17.

† The Greek version of the book of *Daniel*, heretofore in use, appears to have been not that of the *LXX*, but of *Theodotion*.

*and*

and seventy, and sixty two; and in one of the places we find *καιρος*, times, added to the numbers seven and seventy, and *ετων*, years, to the numbers sixty two. These numbers I apprehend to be according to the true and original reading; and we may trace the vestiges of them even in the Hebrew printed copy itself, neglecting the vowels only, and allowing a very small and easy variation. For prefixing the single letter ו to ששים, (for which we have also the authority of one of the oldest and most valuable Hebrew manuscripts in the Bodleian Library \*) we may then read שבועים וששים ושנים, and the literal translation will be, *weeks seven and seventy, and threescore and two*. Here we may observe, that to the numbers *threescore and two* no substantive at all is added to express the thing numbered; it remains indeterminate therefore whether *weeks* or *years*, or any other limitation of time, should be supplied. Nor would there be any thing absurd in supposing that it was designedly left thus indefinite, in order to keep up in some degree the enigmatical nature of a prophetic prediction. But in the very same Manuscript already mentioned we find the word שנה itself, which is wanting to express *years*, not indeed in its proper place, but transposed and substituted instead of שבועה *seven*; which, though certainly wrong as it stands at present, affords a strong presumption at least that it once had a place in the neighbourhood.—Compare the numbers thus restored and determined with the historical dates according to the received chronology, and you will see an accomplishment of the prophecy to an astonishing degree of exactness. For reckoning seventy seven weeks, or 539 years, from the date of Cyrus's decree, which is allowed to have taken place in the 536th year before the vulgar Christian Æra, we shall come to the fourth year of that Æra; and consequently the birth of Christ, the first coming of the Messiah, which by the learned is now pretty generally agreed to have

\* Heb. MS. BODLEIAN. catalogued *Laud. A.* 162. presumed to be not less than 800 years old.

been in the third or fourth year before the commencement of that *Æra*, will fall within the course of the seventy seventh week \*. And further, if the full period of seventy seven weeks be lengthened onward by the addition of threescore and two years, we shall then arrive at the sixty sixth year of the Christian *Æra*, the very year of

\* Cyrus's decree is generally allowed to have been issued in the year of the Julian Period 4178 ; and though it be not said in what month, we may fairly presume it to have been in the beginning of that year. For in the seventh month (*October*) the Israelites, being already settled in their respective cities, assembled at Jerusalem, and kept the feast of tabernacles, *Ezra* iii. 1—6. Now if we allow the necessary time for making the decree known to all the Jews dispersed throughout the Persian dominions, for their preparations for the journey, for the journey itself, (which cost *Ezra* not less than four months, though his company was small in comparison, *Ezra* vii. 9.) and lastly, for the settling of them in their cities, before they could conveniently come to Jerusalem, we shall hardly think eight months more than sufficient for all this business. Granting therefore that the decree came forth in the beginning of the year 4178, and adding 76 weeks, or 532 years, the 76th week will be complete at the beginning of the year 4710.—Now if the time of Herod's death could be fixed, it would be a means of ascertaining pretty nearly the date of Christ's birth, which certainly preceded that event, but not many months, as I am inclined to think for reasons, which may be collected from comparing *Matt.* ii. with *Luk.* ii. 39. But Herod's death happened a little before the passover, in the year of Rome 750 or 751, (See *Lardner's Credibility, append. p. 569.*) that is, according to *Varro*, in the year 4711, or 4712, of the Julian Period. If therefore we suppose our Saviour to have been born in the September preceding, (which is a much more likely season than the 25th of December) his coming in both cases will fall within the 77th week, either in the first, or in the second year of it ; which is abundantly sufficient to answer the prediction ; it being according to common usage in general computations, to consider *a day, a week, or a year*, as complete with respect to an action, which took up any part of it. Thus *Deut.* xiv. 28. *At the end of, or after three years*, is expressed *ch. xxvi. 12. in the third year*. And when Rehoboam, *2 Chron.* x. 5. ordered the people to come again to him *after three days*, it is said *v. 12. that they came on the third day, as the king bade*. And not to multiply instances, our Lord's predictions concerning himself, that *after three days he should rise again*, *Mark* viii. 31. and that *the Son of man should be three days and three nights in the heart of the earth*, *Matt.* xii. 40. are in this manner understood to be fulfilled by his rising on the third morning, although it is manifest he lay in the grave but a very small part of the first and last days.

the

the breaking out of the Jewish war, which our Saviour himself frequently points out for the time of his second Coming\*. So precisely and literally beyond conception was this prediction verified in a divided, as well as in a compounded, sense, that *from the going forth of a commandment, or decree, to rebuild Jerusalem unto the Messiah the Prince, should be seventy and seven weeks, and threescore and two years*†.

BUT before I advance further, I must be allowed to take notice of an argument urged by a very able and learned critical writer‡, because it seems not altogether without its weight; although the conclusion I mean to deduce from it will be somewhat different from that which the author intended. The argument is founded on a celebrated passage in Josephus's history of the Jewish war, in which that historian observes, that what chiefly animated his countrymen to take up arms, was their dependence on an ambiguous oracle found in their sacred writings, that ABOUT THAT TIME *some one from their country should rule over the world*. "This," says Josephus, "they understood as appropriated to themselves, and many " of the wise men were mistaken in their judgment concerning it.

\* Matt. xvi. 28. xxiv. 3.

† A very learned Friend, who was early made acquainted with the proposal of accounting for the seventy seven weeks and threescore and two years, as stated in the preface, was staggered with the objection that arose from transferring the surplus of years in the 77th week to the following period. An objection which would equally have weighed with me perhaps, had the time been computed from the going forth of the decree unto the birth of the Messiah seventy seven weeks, and from the birth of the Messiah unto his second coming threescore and two years. But the form of the expression leads us to compute the two advents, not the latter from the former, but both alike from the going forth of Cyrus's decree; so that allowing from that decree to the first coming of Christ to be seventy seven weeks, yet it is also said, that from that decree to the second coming should be seventy seven weeks and threescore and two years, that is, in all six hundred and one years.

‡ *Michaelis Epist. ad D. Joan. Pringle* fol. 105, &c.

" But

“ But what the oracle pointed out was the sovereignty of Vespasian, who was proclaimed Emperor in Judea.” \* The same observation is made likewise by the heathen historians Suetonius † and Tacitus ‡. Upon this our learned author reasons in the following manner; 1. That since the oracle spoken of was one that marked out a certain determinate time, it could be no other than this prophecy of Daniel, because though there were others in the sacred writings which foretold of the Messiah, there was none but this that pretended to assign the precise time of his coming. 2. That the oracle, which drew the Jews into rebellion, and was so egregiously mistaken by their wise men, was the same which that historian applied to the Emperor Vespasian. And therefore, 3. That the time mentioned in the prophecy must have appeared to coincide with the times of the Jewish war, and of Vespasian’s exaltation to the imperial dignity. But it was impossible, our author thinks, that not the vulgar only, but even the learned among the Jews, and Josephus himself, a man eminently skilled in chronology, could have so far miscalculated the time, as they must have done according to every supposition, if they had found seventy weeks only in their sacred

\* Lib. vi. c. 5. §. 4. Edit. Havercamp. Το δε επαραν αυτης μαλιστα προς τον πολεμον, ην χρησμε<sup>ς</sup> αμφιβολος ομοιως εν τοις ιεροις ευρημενος γραμμασιν, “ ως ΚΑΤΑ “ ΤΟΝ ΚΑΙΡΟΝ ΕΚΕΙΝΟΝ, απο της χωρας τις αυτων αρχει της οικουμενης.” ταυτο οι μεν ως οικειον εξελαβον, και πολλοι των σοφων επλανηθησαν περι την κρισιν. εδηλα δ’ αρα περι την Ουεσπασιαν<sup>ς</sup> το λογιον ηγεμονιαν, αποδειχθεν<sup>ς</sup> επι Ιουδαιας αυτοκρατορ<sup>ς</sup>.

† Suetonius de Vita Vespasiani, cap. iv. Percrebuerat oriente toto vetus & constans opinio, esse in fatis, ut eo tempore Judæa profecti rerum potirentur. Id de Imperatore Romano quantum eventu postea prædictum paruit. Judæi ad se trahentes, rebel- larunt.

‡ Tacitus Hist. lib. v. c. 13. Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret Oriens, profectique Judæa rerum potirentur. Quæ ambages Vespasianum ac Titum prædixerant. Sed vulgus, more humanæ cupidinis, sibi tantam fatorum magnitudinem interpretati, ne adversis quidem ad vera mutabantur.

copies,

copies, as we read at present. And thus far in all probability his reasoning may hold. But when he proceeds to infer, (as indeed, to do him justice, he only does by a very modest insinuation) that Josephus certainly followed the reading and mode of computation, which he himself has adopted, the conclusion, I doubt, is more than the premises will warrant. For, I think, it appears from what I have before advanced, taking no greater liberties in reforming the text than this Gentleman himself has done, and which, I trust, are no more than the laws of criticism will warrant, that both Josephus and his countrymen might otherwise have been justified in their expectations from this prophecy, in following the commonly received computation of time, which is far less liable to exception than that of lunar years, which he has imagined. For from the very nature of the Jewish establishment it is abundantly evident, that though they might have reckoned a year or two together, as consisting of twelve lunar months, they never did nor could have carried on the same kind of reckoning for any long continued series of years in succession \*.—But whatever force there may be in this author's argument,

\* A Lunar year, consisting of twelve Lunar months, or 354 days, falls short of the astronomical Solar year, with which the seasons return, by about eleven days. Consequently with those who compute their time by such Lunar years, the beginning of their year must make a very quick circuit through all the different seasons successively. But among the Jews the beginning of their year was by the Mosaic constitutions necessarily determined to one particular season. The Month *Abib*, or *Nisan*, in which they came out of Egypt, was ordained to be unto them *the beginning of months, the first month of the year*; Exod. xii. 2. On the fourteenth day of this month the Paschal lamb was to be killed, ver. 6. the fifteenth was the first of the days of unleavened bread, and was kept as a sabbath, or a day of holy rest, in which no servile work was to be done; Lev. xxiii. 6, 7. and on the morrow after this sabbath, *τῇ δευτέρᾳ τῶν ἀζύμων ἡμέρᾳ, ἔκτῃ δ' εἰς καὶ δεκάτῃ*, says Josephus, *Ant. Jud.* lib. iii. c. 10. §. 5. they were directed to bring a sheaf of the first fruits for a wave offering before the Lord, to be accepted for them. This was the beginning of their barley harvest, the day in which they first *put the sickle to their corn*; nor were they at liberty to taste of the fruits of their ground, *neither bread, nor parched corn, nor green ears, until they had brought this offering unto their God.* Lev. xxiii. 10—14. From this time they were required to number seven

gument, it will undoubtedly extend a great deal further than he has carried it. For it is very certain, that the expectations of the coming of the Messiah were never stronger nor more universally prevalent among the Jews, than about the time of our Saviour's birth.

Hence

complete weeks, and on the fiftieth day to offer a new meat offering unto the Lord of *the first fruits of their wheat harvest*. Lev. xxiii. 15, &c. Exod. xxxiv. 22. Also on the fifteenth day of the seventh month they were commanded to observe *the feast of tabernacles*, otherwise called *the feast of ingathering*, after that they had gathered in their corn and their wine. Compare Lev. xxiii. 39. Exod. xxiii. 16. Deut. xvi. 13. Now it is obvious that these ordinances could not have been observed but seldom at their appointed times, had the beginning of the Jewish year been as variable with respect to the seasons, as a course of lunar years would make it. For in about sixteen such years each season would be changed for its opposite; autumn would be stepped into the place of spring; and the month *Abib*, instead of being the month of *green ears*, as the name imports, would fall in after all the fruits were already housed in the barns. It is true, that, in order to begin the year uniformly with the first day of the moon, the Jews gave the name of a year sometimes to twelve lunar months, and that for two years successively; in like manner as we for a similar reason reckon three years together of 365 days each, reserving the exceeding hours, as they did the days, to be accounted for in an after-reckoning. Accordingly the third year was sure to be with them a kind of Leap year, by the intercalation of an additional month, which they called *Ve-adar*; and thus, by repeated intercalations duly made, their reckoning in the long run was brought to correspond pretty nearly with Solar Computation, and the beginning of their year to fall in much about the same season, and at no great distance from the vernal equinox; *εν κριω τε ηλιε καθεστωτος*, as Josephus testifies, *Ant. Jud.* lib. iii. c. 10. §. 5. Things being so, with what propriety can it be supposed that a series of lunar years was here predicted, when it is manifest that the Jews had not, and probably no other nation then on earth had, any such reckoning in use? Or must it not appear a very fallacious mode of proceeding, to make use of a term in a sense different from the common acceptation of it, without giving previous and distinct notice of such a design? Our learned advocate for these abbreviated lunar years (which others indeed before him had imagined) is well aware of all that can be said against them, and ingenuously owns, that at first sight it seems more natural to conceive solar years to be intended than lunar ones. But he had tried solar years, he says, in all manner of ways, and could find no notable events at all to correspond with the dates. On the contrary, when he came to make trial with lunar ones, he found the events answer the prediction with the utmost accuracy. And this he thinks sufficient both to clear up, and also to vindicate the use of so uncommon a mode of computation, at least in a prophecy,



Hence the numbers of those, who in Jerusalem are said to have waited at that time for redemption, and the consolation of Israel \* ; persons far advanced in years too ; to one of whom notwithstanding it had been revealed by the Holy Ghost, that he should not see death, until he had seen the Lord's Christ †. Hence also the jealousy of Herod lest this great person should supplant him in his kingdom ; and hence his bloody attempt to cut him off in his infancy ‡. Hence the flocking of the multitudes to John the Baptist §, and their musing in their hearts concerning him, whether he were the Christ, or not ||. Nor was it the common people only, whose attention was thus attracted towards him ; their very rulers themselves sent the ministers of religion to enquire into his character, who seemed

a prophecy, where ambiguity is no objection before the time of it's accomplishment. *Epist. ad D. J. Pringle*, p. 203, 204. But what is this remarkable coincidence of events, that appears so much to the purpose ? Why, having first settled with himself that the terms may possibly be rendered seventy Weeks, and seventy, and sixty two, to which latter numbers he is pleased by conjecture to subjoin years, he then proceeds to calculation, and finds that by the assumption of lunar years not only the sum of the three periods taken together will give a date that falls in with the times of the Jewish war ; but that the two former of them terminate, the one in the taking of Jerusalem by Pompey the great, the other in the reduction of Judæa to the condition of a Roman province. Both these events I grant to be memorable ones, and of much importance to the civil constitution of the Jews. But what near or immediate relation have they to the coming of the Messiah, in which lies the distinguishing excellence of the hypothesis above laid down in the text, that both the periods specified have an equal relation to the advent of that great person ; with this further advantage also, that the numbers given are not from a mere conjecture or fancy of my own, but are supported by the oldest version extant, exhibiting, for all that we know to the contrary, the approved and ordinary construction put upon the terms in those early times. But I shall pursue this matter no further, leaving it to such of the learned as may chance to peruse these observations (and I know none more capable than the learned Professor himself) to determine of the comparative probability at least of the two hypotheses in this particular.

\* Luke ii. 25, 38.

† Luke ii. 26.

‡ Matt. ii. 3, 16.

§ Matt. iii. 5. Mark i. 5.

|| Luk. iii. 15.

very much disturbed and perplexed, when they heard him declare that he was not the Christ \*. When our Saviour himself appeared afterwards, the whole nation almost seemed ready to devote themselves to his service, if he would but have taken upon himself the state and character of a temporal prince and deliverer ; for such they had fondly conceived their Messiah would be. And when they found themselves disappointed in him, who was indeed the real Messiah, although his kingdom was not of this world, they were many of them ready to follow the fortunes of impostors, by whom they were frequently betrayed to their ruin †. These early expectations must be supposed to have some scriptural foundation likewise ; for scarce any thing else could have procured them such strong and universal credit. But the time of our Saviour's birth was at too great a distance from that of which Josephus has spoken, (being a difference of not less than seventy years,) for to admit a supposition that the one could possibly be mistaken in calculation for the other. What then ? Had this scriptural prophecy fixed on both times for the Messiah's appearance ? It had done so upon the footing on which I have placed it ; but, I think, after no other plan or mode of interpretation whatever.

LET us proceed now to the consideration of the remainder of this verse, where the words, תשוב ונבנתה רחוב וחרוץ ובצוק העתים, are by our translators rendered, *the street shall be built again, and the wall, even in troublous times*. To this translation the following objections occur ; first, that the verbs תשוב ונבנתה, being both feminine, cannot by the rules of grammar be constructed with the following nouns, which are masculine. But granting that this objection might be got over by making Jerusalem the subject of the verbs, and the nouns *street* and *wall* to be used in apposition ; it may

\* John i. 19, &c.

† Acts v. 36, 37. xxi. 38. Joseph. Antiq. lib. xx. c. 7. §. 6, 10. De Bell. Jud. lib. ii. c. 13. §. 4, 5.

next be questioned by what authority the word חרוץ is interpreted to signify *a wall*. In this sense it is certainly used no where else; and, I think, it will be found difficult to account how any such meaning can be deduced from its root, or from any term of affinity with it \*. To this may be added, that after it had been said, that Jerusalem should be built again, it was scarcely necessary to specify that it should be built with a *street*; for how else could it well be supposed to be built as a city? And lastly, by the *troubled times* it is usual to understand those, in which the walls were repaired under Nehemiah, who had to contend with the insidious practices of Sanballat and his companions †. But it seems not very likely, that an opposition so weak and inconsiderable, which only served to create an alarm, but had not power to interrupt the progress of the work, could be deemed of consequence enough to be so particularly noticed and predicted. In some of the ancient versions the words רחוב and חרוץ are rendered in a different sense; and in the Greek of the *Seventy* in particular they are expressed by εἰς πλατος καὶ μέκος, *in breadth and length*. But I apprehend that by the alteration of a single point they are both instead of nouns to be considered as verbs of the infinitive mood taken gerundively, and answering to the latin gerunds, *se dilatando et progrediendo* ‡. For רחב signifies properly *to be enlarged*; and one of the primary senses ascribed to the

\* Dr. Prideaux says, that חרוץ ought to be rendered *a ditch*; but then he is for giving a figurative sense to it, as indeed he does to רחוב, *street*, and to the whole verse; which I can never be brought to acquiesce in, whilst a literal construction is admissible. The Professor Michaelis owns himself totally at a loss, and unable to satisfy himself with his own or any other conjectures about the true sense of these words.

† Nehem. chap. iv. & vi.

‡ In one of the MSS. collated at Paris the latter of these words is read with the preposition ב before it, ובחרוץ, which strengthens the supposition of its being a gerund; and though I do not find that any of the Collations exhibit רחוב with the like prefix, yet the rendering of this word by the LXX with the preposition εἰς before it, as above specified, affords some reason to presume that it might have been so read in some of the more ancient copies.

other

other verb *חָרַץ* is *to move* or *advance forward* \*. The whole sentence therefore, setting aside the Hebrew idiom, may be thus rendered ; *it* (namely, Jerusalem) *shall be rebuilt, growing still greater and more considerable, even amidst times of distress*. Nor could any description better suit the condition of the Jews and their capital city in general during the period under notice. For after their restoration to their country, their affairs were far from being in so prosperous a course, as hath sometimes been imagined ; but bating a few years of liberty, which they enjoyed under some of their princes of the Asmonæan race, they were for the rest held in servile subjection to the Persians and other conquering powers, by whom they were frequently oppressed, and their city five times taken and spoiled by the enemy †. These therefore might surely with reason be reckoned *troubulous times, or times of distress* ; but, notwithstanding all these circumstances so unfavourable in appearance, Jerusalem from a mean beginning, repopled with a few impoverished inhabitants just returned from exile, was enabled to hold up its head, and daily to improve in consideration and figure ; till it was advanced at length to such a pitch of splendour, magnificence, and strength, as it never had known before, even under the most powerful and independent of its monarchs. Events so very singular and extensively important as these might well deserve to be pointed out to notice beforehand, that when they actually came to pass, the hand of an over-ruling

\* See 2 Sam. v. 24.

† The city was taken, first, by Ptolemy the son of Lagus, who is said to have carried off 100000 Jews captives, in the year before Christ cccxx. Secondly, by Antiochus Epiphanes in the year before Christ clxx, who then did much mischief ; and two years after it was miserably plundered and burnt by his general Apollonius. Pompey the great took it again in the year before Christ lxiii ; after this it was taken by Antigonus and the Parthians in the year before Christ xl ; and lastly, by Herod in conjunction with Sosius the Roman Commander in the year before Christ xxxvii. See *Usserii Annales* according to the abovementioned dates respectively, with references to Josephus and other historians.

providence might be acknowledged in the disposition and arrangement of them.

FROM henceforward to the end of the chapter, the matter, I conceive, will be found wholly to relate to the last period, which is that of a *week*, or *seven years*, commencing with the year of our Lord LXVI, when the Jewish war broke out, which is acknowledged to be Christ's second coming \*, and ending with the final conclusion of that war in the year LXXIII. If in elucidating this part of our subject we shall meet with the same clearness and notoriety of evidence as hath already attended us thus far, may we not flatter ourselves with having attained to at least a more probable and consistent interpretation of this prophecy, than any which has hitherto come to our knowledge ?

To proceed then with the 26th verse.

וְאַחֲרֵי הַשְּׁבַעִים שָׁנִים יִכְרַת מֶשִׁיחַ וְאֵין לוֹ וְהָעִיר  
וְהַקֹּדֶשׁ יִשְׁחָתוּ עִם נָגִיד הַבָּא וְקִצּוֹ בִּשְׁטָף וְעַד קֵץ מַלְחָמָה נַחֲרָצָת  
שְׁמֹמֹת :

*And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood; and unto the end of the war desolations are determined.*

THE first words of this verse, which according to the reading of the printed Hebrew text our translators have rendered, *and after threescore and two weeks*, give us a date, from which this latter period is to be reckoned; and as they are evidently designed to mark out precisely the same time as the foregoing, it might be thought sufficient perhaps to justify the substituting of the same numbers again,

\* Matt. xxiv. 3.

which have already been settled ; especially as there is good reason to doubt of the integrity of the text, both from the various readings that are to be met with, and also from other suspicious circumstances. But for more complete satisfaction I shall consider the matter more distinctly, and endeavour to point out upon what grounds, and by what means, the numbers in both passages may fairly be reduced to perfect harmony and agreement. It has before been observed \*, that in the Greek version of the *Seventy* the numerals are exactly alike in both passages ; with this difference, that in one place there is no substantive at all, in the other the numerals are preceded by the word *καιρους*, *times*. In the Greek version of *Aquila* we read, *μετα τας επτα εβδομαδας και εξηκοντα δυο*, *after the seven weeks and sixty two* ; and the same in the Arabic version ; so that these two seem to have read the Hebrew text as it stands at present, with the addition of *שבע*, *seven*, and the *ו* before *וששים*, as in the verse preceding. In this case the reading followed by them and by the *Seventy* with respect to the words expressing the numerals will be found to differ nothing at all, only that, by means of a different punctuation, what the one have translated *weeks*, the other have more properly rendered *seventy*. Upon the joint authority therefore of the three versions we may read the text, *ואחרי השבעים שבע וששים*, *and after the seven weeks, and threescore and two* ; or, *after the seventy seven, and threescore and two*. But it is not from these various readings only that we are led to suspect a corruption in the text ; there is also a further proof of it to be drawn from a grammatical defect. For it is observed as a rule in the Hebrew language, that where the substantive and adjective are brought close together in a proposition, if the substantive has the definitive article *ה*, answering to *THE* with us, prefixed to it, the same must be prefixed to the adjective likewise. Consequently we may not here read, *basfabuim*, *weeks*, because the next word has no such article prefixed to it. But there is a very remarkable reading to be met with

\* P. 28.

in one of the ancient Bodleian Manuscripts of good repute \* ; which is, העתים, *times*, inserted immediately after ואחריו. This exactly corresponds with the *καίρους* of the *Seventy*, though there appears no other mark of communication between them; this solves the grammatical difficulty, and determines the next word (which in the Manuscript is not pointed at all) to be *hashibim*, *seventy*, and not *hashabuim*, *weeks*; and this reduces the date in this place to a perfect consonancy with the foregoing; and, as *times* is a general term comprehending both *weeks* and *years*, this also supplies the substantive that is wanting to the several numerals that follow. Upon all which accounts there is good reason to conclude, that we have the genuine reading of the text thus restored upon authority, ואחריו העתים השבעים שבע ושנים, *And after the times seventy seven, and threescore and two.*

IN the ambiguity of the verb next succeeding, which may be construed either in an active or passive sense, the foundation of the wrong interpretation, which hath prevailed generally among Christians, seems to be laid. For being pointed so as to be read passively, יכרת, (*yikkareth*) and rendered in conjunction with its subject, *Messiah shall be cut off*, what wonder that the death of Christ should come to be considered as the leading object of the prophecy? Hence arose a necessity by some means or other to adapt the time and other circumstances in a manner suitable to this fundamental hypothesis †; and hence the next words, ואין לו, which in our ver-

\* Heb. MS. BODLEIAN catalogued *Huntingdon* No. 12.

† The method usually followed by the interpreters of this passage has been, first taking it for granted, that the death of the Messiah was undoubtedly here intended, and fixed to take place about the latter end of these weeks, to count back, *inverso ordine*, in order to find a suitable decree for the commencement of them. And this being determined according to fancy, the rest was all accommodated as ingeniously as possible; although sometimes for this purpose (to borrow Professor *Michaelis's* words) *multis artibus hermeneuticis, magna detorsione, opus fuit.*

sion are badly rendered, *but not for himself*, are tortured in a variety of ways besides, in order to extort a sense, which the natural construction of them will not admit of. But setting prepossession aside, it is manifest, that the matter all along treated of has been no other than the fate of Jerusalem taken in successive periods, first desolated for a time, then again rebuilt and flourishing, though amidst the vicissitudes of fortune, and now at last devoted to fall into a worse condition than before, and sinking so, as never, at least not for many, very many ages, to rise again. Why then should we not read יכרת משיח actively, and in conjunction with the following words, ואין לו והעיר והקדש, rendering the whole together according to a very easy and familiar construction, *Messiah shall cut off from belonging to him both the city and the sanctuary* \* ? For was not this literally and in fact the case ? Heretofore God had taken the

\* Literally, *Messiah shall cut off, and neither the city nor sanctuary shall be to him, or, shall be his*. In two MSS. one collated at Rome, the other at Erfurt, the ו is wanting before העיר, by which means it's dependence on the preceding words, ואין לו, would appear still more strongly ; but there is no defect in the text, as it stands at present. It is surprising however, that Bishop Lloyd, who almost touched the truth (if I may now be allowed to call it so) as it were *summis digitis*, did not by one effort more arrive at the full discovery of it. For he interprets ואין לו to signify the rejection of the Jews from being the people of the Messiah, and is persuaded that all the following passages to the end of the chapter must needs be referred to the destruction of Jerusalem. But the fatal prepossession he was under in common with others respecting the Messiah's death lay as a stumbling block in his way, and turned him aside from a sense altogether complete in itself, easy, natural, and consistent, into one defective and labouring both in matter and form. For, first, after ואין לו it is required to supply יהיה עמו, but from whence is not very easy to say, there being nothing in the context that seems readily to lead to it. Secondly, by עמו נגיד הבא we are to understand *the future people of the Prince or Messiah*, that is, the Romans ; although these were certainly not Christ's people at the time when they achieved the destruction of the city and sanctuary. And lastly, the whole construction throughout is extremely perplexed, not to say ungrammatical ; but particularly so, when we come to refer the affix pronoun in וקצו to its proper antecedent. See Bishop Lloyd's hypothesis explained by Mr. Marshal at the beginning of his *Chronological Treatise on the 70 weeks of Daniel*, p. 4, 5.



Jewish nation under his more immediate care, and had acknowledged a peculiar relation between himself, and *the city and sanctuary that were called by his name*. But they had rejected him whom God had sent to be their *prince* and their *saviour*; and were in turn rejected by him whose authority they had disclaimed, and were totally cast off out of his covenant and protection. Hence the Gospel writers have constantly marked out the destruction of Jerusalem and the temple as the especial end of the Messiah's second coming, and the consequential effects of that power, which he should display to the confusion of his enemies, and the utter abolition of their civil and religious establishment \*.

AGREEABLY to the foregoing interpretation the next words, *ישחית עם נגיד הבא*, are likewise to be taken together, and we may translate them, *the prince that shall come shall destroy the people*. To this construction no objection can possibly lie within itself, because it is what the words naturally run into of their own accord. To consider it then with respect to the context. By *the prince* it has been usual to understand Titus, the son of Vespasian; and by *the people* the army over which he commanded, and with which he destroyed both the city and temple. But this is having recourse to secondary causes only, instead of looking up to the principal agent and first mover of all, even to him, of whom it was foretold, that *he should send forth his armies to destroy those murderers, and to burn up their city* †. In the preceding verse a date, we see, was fixed for the coming of one, who is pointed out by the double name of THE MESSIAH THE PRINCE. And if by the first of those titles the same individual person is allowed to be intended here, what necessity can there be, or what reason, to look for another, who should be represented by the second? Besides, the epithet *הבא*, *that shall come*, carries a direct reference to the *coming* before intimated, and was on that very account afterwards made one of the titles of distinction,

\* Matt. xxiv. 3, &c.

† Matt. xxii. 7.

by which this *Messiah and Prince* came to be characterized and enquired after in succeeding times. *Art thou ὁ ἐρχομενος, he that should come, or do we look for another \* ?* But there is likewise an especial fitness in the circumstances of the case, which required that the relation of *prince* and *people* should be particularly noticed, in order to point out the malignity of the crime, and to vindicate the justice of so terrible and rigorous a punishment. Accordingly our Lord himself hath thus marked it in his prophetic parables; in one of which he speaks of himself as of a justly incensed sovereign, bent to chastise the insolence of disloyal citizens, who hated his power, and had revolted from his authority †; and in another he styles himself *the Lord of the vineyard*, whose husbandmen had wickedly abused their trust; and whom therefore at his coming he should totally extirpate, and let out his vineyard to others, from whom he might hope for a more reasonable and grateful return ‡.

THE words which follow next in succession, וקצו בשטף, *and the end*, or rather, *the cutting off, thereof* shall be *with a flood*, bear a very notable and convincing testimony to the propriety of the foregoing construction. For on any other ground it is not easy to assign the antecedent, to which the pronoun *thereof* has reference. *The Messiah* it could not be; for how could he be said to be *cut off with a flood*? Nor could it be *the city and sanctuary*; for then the pronoun should have been in the plural, instead of the singular, number. Nor could it be *the city* singly, as including *the sanctuary*; because העיר, *the city*, is feminine, but the pronoun is masculine. Nor, lastly, could it refer to *people*, if by *people* were understood the Roman army; nor to their *Commander*; because neither was he *cut off* himself, nor did his army sustain any remarkable loss. But if by *people* be understood *the Jewish nation*, as we suppose, the syntax of grammar is duly preserved, and the particular means pointed out, by

\* Matt. xi. 3.

† Luke xix. 14, 27.

‡ Matt. xxi. 40, 41. Mark xii. 9. Luke xx. 15, 16.

which

which *the excision*, before spoken of in general terms only, was to be effected, namely, *by the invasion of hostile armies*. For who knows not, that in the language of prophecy it is usual to describe the marching of great armies into the heart of a country by the inundation of mighty waters, which sweeps away all before it, and spreads havoc and devastation over the face of the whole land \*.

THE prophecy goes on to describe the process of this calamity in the following words, ועד קץ מלחמה נחרצת שממורת, where the chief difficulty lies in ascertaining the proper sense of נחרצת. Our translators have rendered it *determined*, seemingly in deference to the Vulgate; the authority of which is the rather questionable here, as it varies from its own usage on other similar occasions †. There appears but little or no ground for ascribing any such sense to the verb חרץ; but we have already observed it to have the signification of *moving* or *advancing forwards*, and so have applied it, ver. 25. Hence חרוץ, the adjective, comes to signify *active* or *diligent*; and accordingly the passive participle נחרצת, when joined with מלחמה, *war*, (which is its most obvious construction) may very fairly be understood, *pushed on with activity and vigor*; an epithet never applied to any war more justly than this, where both sides discovered such uncommon ardor and zeal in the prosecution, as if resolved to hasten it forward to the most speedy conclusion. Nor was this a merely casual circumstance, but so ordered by a special disposition of divine providence, as we learn from our Saviour's own declaration, Matt. xxiv. 22. *And except those days should be shortened, there should no flesh be saved; but for the elects sake those days shall be shortened*. From whence it appears, not only that the war was unusually hastened,

\* See Isai. viii. 7, 8. xvii. 12. xxviii. 2. lix. 19. Jer. xlvi. 7, 8. xlvii. 2. Dan. xi. 22.

† See Isai. x. 22. where נחרצת is rendered *abbreviata*.

which

which indeed is observed by Josephus and other historians\*; but that it was so hastened, in order to put a stop to those very desolations, which could not fail of taking place during the continuance of it; desolations, which Christ describes to be *such, as never had been before since the beginning of the world, nor ever should be the like again* †; and which, had they been of longer continuance, must have ended in the utter extinction of every human being in Judea, even of those who were not destined to perish in the general ruin. Let us therefore render the words before recited thus; *And unto the end of a war carried on with rapidity shall be desolations.*

והגביר ברית לרבים שבוע אחד וחצי השבוע ישביר ver. 27.  
זבח ומנחה ועל כנף שקוצים משמם ועד כלה ונחרצה תתך על  
שומם:

*And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate.*

WE are now come to the 27th and last verse; where at the beginning we meet with those two occurrences, which, as we have before seen ‡, occasioned such infinite perplexity, when improperly taken, and were found so hard to reconcile with each other; but when rightly understood, and introduced in their due time, will appear wonderfully clear, consistent, and agreeable to historical truth. Of these the first is comprized in the following terms; *And, or rather, But he shall confirm the covenant, or, make a firm covenant,* (for

\* See Joseph. de Bello Jud. lib. v. cap. 12. §. 1. Tacitus Hist. lib. v. 11.

† Matt. xxiv. 21.

‡ P. 14, 15, 16.

there is no definitive article before ברית) *with many for one week*; which some of those, who attribute them, as doubtless they ought to be attributed, to the period we are treating of, understand of the firm treaty of peace about that time concluded between Corbulo the Roman general and the Parthians and other neighbouring powers \*, which served greatly to facilitate the progress of the Roman arms in the reduction of Judea. Others again by *many* understand the Roman armies themselves, enlisted under the banners of *the Messiah the prince*, and as it were confederated with him during the course of the war, which lasted just a week or seven years, for the purpose of wreaking a common vengeance upon the Jews, who were alike enemies to both. But though there is a great deal of plausibility in both these opinions, and the fact in both instances is true, yet we seem not by either of them to have fully reached the true import of the text. For the רבים, or *many*, seem rather to relate to *some of the people* beforementioned †, who by particular compact and agreement were to be exempted from sinking under those disasters, which proved so fatal to the rest of their countrymen. And who could these so probably be, as the faithful followers of Christ, who had received a promise of protection from their master's own mouth, and an assurance that *not a hair of their heads should perish*; but that by patient perseverance they should preserve their lives ‡, whilst the unbelievers should be swallowed up *in the days of vengeance*. Nor was the promise ineffectual; for we learn from Josephus, that when Cestius had brought up his army on a sudden before Jerusalem, and had carried on his attack so successfully, that he was well nigh master of the place, and must infallibly have taken it, had he persisted a little longer, whereby he would have had the whole nation together at his mercy, then assembled within the walls at the feast of tabernacles; on a sudden, seized with a panic, he

\* Tacit. Annal. lib. xv. 29, 30, 31.

† Ver. 26.

‡ Luke xxi. 18, 19.

broke up in a most unmilitary manner, and contrary to the expectation of every one; and drew off his troops to a distance, giving those who would a fair opportunity to escape \*. Accordingly, says Josephus, “ many of the illustrious Jews immediately quitted the “ city as a ship that was sinking †.” But so unaccountable did the Roman General’s conduct appear to that Historian, that he could not help attributing it to the overruling hand of God ‡, which indeed interposed to make good the promise of his son to his disciples. For, as the ancient Christian writers Eusebius and Epiphanius both relate §, the Christians warned by a special revelation (which no doubt was the admonition their Lord had left with them, of which we shall have further occasion to speak presently) took that opportunity which Cestius’s departure afforded them, and fled instantly to the mountains, where they continued in safety till the war was ended. After a little while the city was invested a second time, and so closely hemmed in by the Roman soldiery from without, and guarded by the jealous vigilance of the besieged within, that from thenceforward an escape became matter of exceedingly great hazard and difficulty.

THE other particular before alluded to is, that *in the midst of the week he should cause the sacrifice and the oblation to cease*; וחצי השבוע ישבית זבח ומנחה. By the words חצי השבוע, *in the midst, or half, of the week*, it is sufficient if, without exacting a mathematical nicety of division, we understand any time in or about the fourth year of the war; a latitude of expression which any good historian would allow himself, and consequently may be allowed to a prophet likewise, who is an historian before the event. But to admit, as some have done for the sake of an hypothesis ||, that what happened

\* Josephus de Bello Jud. lib. ii. cap. 19.

† Ibid. cap. 20. §. 1.

‡ Ibid. cap. 19. §. 6.

§ Euseb. Hist. lib. iii. cap. 5. Epiphan. Hæref. Nazaren. §. 7.

|| See Page 16. and the Note p. 17.

at the very end of a period might be said to have been brought about in *the half*, meaning *the latter half*, of it, is to adopt a style of language, which, I think, is hardly justifiable upon the principles of common usage \*. The proper signification of זֶבֶח is a *victim*, or *slain beast*; and of מִנְחָה is an offering of fine flour mixed with oil and frankincense, which was called *the meat offering*; and as this was directed to be added as an appendage to the lambs that were sacrificed morning and evening in the daily service of the sanctuary, both these together may be understood to denote what is known by the name of *the continual sacrifice* or *burnt-offering* †. Now the Jewish war is usually computed to have begun with the taking of Masada in May of the year of our Lord LXVI, and to have ended with the retaking of the same town in April LXXIII, completing the term of seven years; although each date may be extended either way, a little forward or a little backward, without prejudice to historical or prophetic truth. The city of Jerusalem was taken in the beginning of September of the year LXX; and some little time before, Josephus says on the seventeenth day of the month Πανεμος, which according to Suidas answers to the July of the Romans, Titus was informed that the daily sacrifice, for want of persons to attend it, had been discontinued, it is uncertain for how long time before; and that the people in the city were very uneasy on that account ‡. So punctually do we find this part of the prophecy also verified in its accomplishment.

\* To make use of language in this manner seems to me no better than solemn trifling. For at this rate where is the difference between saying that an event should take place in such a week, or in the half of it; since whatever should happen in any part of that week, would certainly happen in the half of it also, meaning either the former or the latter half of it?

† Exod. xxix. 38—42. Num. xxviii. 3—8. Note, that in neither of these places is any mention made of frankincense mixed with the meat-offering; but Lev. ii. 1, 2. it is directed to be added to every meat-offering, in order to be burnt *for a sweet savour unto the Lord*, as the daily meat-offering is also said to be.

‡ Joseph. De Bello Jud. lib. vi. cap. 2. §. 1.

THE next words are those, which are manifestly quoted, in part at least, by our Saviour himself, in speaking of the signs which should portend the approaching desolation of Jerusalem. It must be our business to consider, how far the quotation can be brought to agree with the words as they stand, or may fairly be supposed to have stood, in the original text. Our Saviour's words are thus reported by St. Matthew ; *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, εν τοπω ἁγίῳ* \* ; and by St. Mark somewhat differently ; *But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, ὅπου ου δει* † . But by St. Luke they are evidently paraphrased ; *And when ye shall see Jerusalem compassed with armies ; ὅταν δε ἰδητε κυκλουμενην ὑπο στρατοπέδων την Ιερουσαλημ* ‡ . From which difference it is evident, first of all, that the Evangelists did not think it necessary to adhere to the precise words used by our Lord, provided they kept up to the sense of them ; and secondly, that by *the abomination of desolation standing in the holy place, or where it ought not*, the same is meant as by *Jerusalem compassed with armies*, the armies of the Roman empire, which were an abomination to the Jews on account of their standards, to which a religious worship was paid §, at the same time that they were used as the immediate instrument of their desolation. Let us now consider the Hebrew text. Some persons seem to be much elated (perhaps more so than there is occasion for) on account of a discovery lately made in the collation of an Hebrew Manuscript in the Royal Library at Paris, which is said to contain a reading more conformable to the words cited by our Saviour, than that which is found in the printed copies. The difference is, that instead of, ועל כנף שקוצים משמים, the Manuscript reads, ובהיכל יהיה שיקוץ משומם, which literally translated is, *and in the temple shall be the abomination of desolation, or of the de-*

\* Ch. xxiv. 15.

† Ch. xiii. 14.

‡ Ch. xxi. 20.

§ Joseph. De Bello Jud. lib. vi. c. 6. §. 1.



*solator*; and is the same with what is to be met with in the Latin Vulgate, *et erit in templo abominatio desolationis*. But I am afraid there is a much greater reformation of the text made here, than can reasonably be expected, or indeed be approved of. Thus much perhaps we may be induced to give the Manuscript credit for, that it has given the true reading of שִׁקוּץ, *abomination*, in the singular number, instead of שְׁקוּצִים in the plural; which latter is disclaimed by most of the ancient versions, as well as by the Gospel citations; and besides will scarcely afford a tolerable sense consistent with grammar\*. It is also easy to conceive how a transcriber might be led to add the *Mem* to the end of שִׁקוּץ from the next word beginning with the same letter, after which the transposition of the *Yod* would be deemed a natural correction. But the difference is so very great between כִּנֵּף and וְהִכֵּל יְהוָה, that the one could not possibly be substituted for the other by accident; and supposing there was a design to change וְהִכֵּל יְהוָה, I think it would puzzle any man to guess why the words כִּנֵּף and וְהִכֵּל should be fixed on to be placed in their stead; whereas the reason is sufficiently obvious for making the change in the contrary direction. But after all, is it true that the new found reading is more conformable in this particular to our Lord's quotation than the old established one? To me, I must confess, it appears otherwise. Indeed it is far from being clear, that our Saviour cited from the prophet Daniel any more than the two words which signify, *the abomination of desolation*; for his words are, *When ye shall see the abomination of desolation spoken of by Daniel the prophet*; whereas if the rest had been a part of the citation, it ought rather to have been expressed thus, *When ye shall see the abomination of desolation standing in the holy place, or where it ought not, as spoken of, or foretold, by the prophet Daniel*. But neither do the terms, *holy*

\* If we read שְׁקוּצִים, it cannot be construed *in regimine* with the following noun, as it should then be שִׁקוּץ. Of this our translators seem to have been well aware, who, as well as the *Syriac*, have referred it back to the noun preceding, כִּנֵּף, but with what propriety as to the sense, is matter of question.

*place, or where it ought not*, necessarily imply the structure or edifice of the temple, but take in the environs of it also, the mountain on which it was built; and even the whole city with its suburbs, on account of its relation to God, was accounted *holy* too, and therefore unfit to be profaned by the approach of any thing so abominable, as were the idols of heathen worship. Nor is it true, that the Roman legions ever did set up their standards in the temple, **בהיכל**, that is, within or upon the house or building, till such time as the city was finally taken; whereas the fact alluded to by Christ was manifestly something prior to that event, as a prognostic of it; and doubtless was meant of that near approach which Cestius made, when he had taken the lower town, and came near enough to attempt setting fire to the outer gate of the temple \*. Then I think it might properly be said, that the *abomination of desolation* was **על כנף**, *upon the border or outskirt* of both the city and temple; for **כנף**, which primarily signifies *wing*, is used metaphorically to denote the *border* or *extremity* of any thing, as of a garment, and also of a place or territory. So that *the abomination of desolation being on the border* answers well to *Jerusalem being compassed with armies, standing in the holy place, and where, in the estimation of a Jew at least, they certainly ought not*. This therefore I conceive to be the genuine reading, **ועל כנף שיקוץ משמים**, and that it ought to be rendered thus; *And on the border* (encompassing and pressing close upon the besieged) shall be *the abomination of desolation* †.

THE

\* Joseph. De Bello Jud. lib. ii. cap. 19. §. 5.

† The learned *Michaelis* (*Epist. ad D. J. Pringle*, p. 206, &c.) seems much to approve of the reading of the Parisian Manuscript, and imagines he has found a confirmation of it in that passage of *Josephus De Bell. Jud.* lib. vi. c. 5. §. 4. where it is said, *that the Jews were forewarned in their oracular writings, that the city and temple should be destroyed, whenever the temple was reduced to a quadrangular form*. He argues, that no other prophecy could be alluded to in these words, than that which we are now examining; because, he says, there is no other but this in the sacred books of the Old Testament, which relates to the taking of the city by the Romans. He infers therefore from hence,

THE last clause of all, וְעַד כֹּלָּה וְנִחְרְצָה תַּחַךְ עַל שׁוֹמֵם, is now the only one that remains to be elucidated. And here the chief difficulty will be removed, if we can once ascertain the subject or nominative, which precedes the verb תַּחַךְ, *shall be poured*. This, I am

hence, that Josephus certainly found in the copies of his time the same reading exactly as that of the *Parisian MS.* now cited ; but that instead of שִׁיקוֹץ (shikkutz) *abomination*, he by a different punctuation took it for שִׁיקוֹץ (shejjakotz) *qui abscindet*, and applied it to the cutting off of the communication between the temple and the tower *Antonia*, by setting fire to the porticos, which joined the latter on to the former, as a wing running out from the main body of the building ; so that when this wing was cut off, the figure of the temple became truly quadrangular. But in objection to this it may be noticed, that the abscission would then be ascribed to the Roman legions, or their general, who are undoubtedly here meant by *the desolator* ; whereas it was the work of the Jews themselves, as Josephus expressly relates, *De Bello Jud.* lib. vi. c. 2. §. 9. And even letting this pass, I do not see but that the argument would conclude altogether as strong, if not more so, in favour of the common reading, עַל כֵּנֶף, as of the newly discovered one. For it cannot be denied, that כֵּנֶף may well signify a *Wing* or *Outbuilding* ; and supposing Josephus to have read, *the abomination of the desolator shall be* עַל כֵּנֶף, *upon the wing*, (meaning the tower *Antonia*) *which he shall cut off*, might he not equally have inferred the quadrangular form of the temple from the wing thus said to be cut off from the main body of the building, as if it had been expressed, with somewhat less propriety perhaps, that the main body of the building should be cut off from the wing ? Not that I think there is much stress to be laid upon the conjecture either way, how satisfactory soever it may appear to the learned Professor.—But having mentioned the possibility of כֵּנֶף being taken to denote the tower *Antonia*, as the *wing* of the temple, I cannot help submitting to the reader a thought which has suggested itself, not without some appearance of plausibility. It has been observed above, that our Saviour's quotation may well be understood as not necessarily including more of the passage before us than the two words שִׁיקוֹץ מִשְׁמָם, *the abomination of desolation* ; and, for all that appears to the contrary, our Saviour and the prophet Daniel may have designed the same appearance indeed, but in different places, and at different times. What then, if without prejudice to the notion that our Saviour had in view the near approach of the Roman armies under Cestius, we here render the words שִׁיקוֹץ מִשְׁמָם וְעַל כֵּנֶף literally, *and the abomination of desolation*, that is, the same Roman legions with their idolatrous standards, *shall be upon the wing* ; and understand thereby the lodgment made by them upon the tower *Antonia* at the very time, when Titus

is

am persuaded, is no other than the noun כלה, *an utter consumption*, or *full end*; the particle עד, which is constructed with it as a preposition in all the ancient versions, being rather to be taken as a mere expletive, or at least adverbially for *omnino*, *penitus*, *even unto*, or *nothing short of*, without affecting the regimen of the noun which follows it. Noldius produces instances of the like usage in Isa. xxxiii. 23. Job iv. 5. xi. 7. to which, I think, may be added, 1 Sam. ii. 5. 1 Chro. xii. 40. Job xxv. 5. Hag. ii. 20. and many others. The passage therefore may be thus rendered, *And an utter end, even a speedy one, shall be poured upon the desolated*. Or, without making much alteration in the sense, ועד may be taken conjunctively for *even until*, as limiting a time for the continuance of *the abomination of desolation* in the situation beforementioned; thus, *and the abomination of desolation shall be upon the border, EVEN UNTIL an utter end, and that a speedy one, shall be poured upon the desolated* \*. As for the word נחרצה, its signification has already been determined in the preceding verse, and for the reasons there given we render it *hastened*, or *speedy*; besides that it is so rendered by the Seventy, the Syriac, and the Latin Vulgate, Ifai. x. 23. where it occurs joined with כלה, as in the present instance, כלה ונחרצה, *consummatio abbreviata*, Gr. συντεταρμμενον; and even our translators themselves have given the same turn to an expression of a similar form, כלה אך נבהלה, *He shall make EVEN A SPEEDY RIDDANCE of all them that*

is said to have had the first intelligence that the daily sacrifices of the temple had ceased a little before; and the final destruction of the city and temple followed soon after? For my part, I can see little other objection to this interpretation, than that the transactions of the siege are here related beforehand with as much order, as they were afterwards by the Historian, who had been himself an eye-witness of the whole.

\* See עד used in this manner with a future verb, Gen. xxxviii. 11. Prov. vii. 23. Hof. x. 12. It is not clear whether our last English translators of the Bible did not understand ועד in this sense, as may be seen from the pointing with which this sentence is read p. 46. but it is certainly so taken in the old English version of Queen Elizabeth's time, which reads, *even untill the consummation determined shall be poured upon the desolate*.

*dwell*

*dwell in the land.* Zeph. i. 18. Enough has been already observed of the extraordinary haste in which the war was precipitated to a conclusion \*. And as to the final issue of it, we may compare what is here said with our Saviour's prediction, Luke xxi. 24. which history informs us was completely verified in the event. *And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*—One thing more I would choose to remark, which is, that a peculiar stress seems to be laid on the last word, שומם, *the desolated*; by which those appear to be marked out, who having been all along harassed and worn down by the miseries of the war, and especially of the siege, were doomed finally to perish and be cut off at the close of all; in contradistinction seemingly to that part of the nation, who at the beginning of the verse were said to have been under the protection of a special covenant, and thereby exempted from the general ruin. This latter was the case of the inhabitants of the mountainous parts of *Galilee* and *Peræa*, who, not having joined in the revolt from the Romans, were therefore safe, together with the better sort of the nation, who had fled thither from the southern parts of *Judea*, properly so called †. This distinction our Saviour also hath most expressly noticed in the following words of his prediction, *Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left* ‡.

AND thus have I endeavoured to trace out and explain the true import and meaning of this extraordinary vision; following with impartiality, and, I trust, with due sobriety, the lights that have been held forth to me; some of which being of new discovery may have been the cause why the matter has hitherto been differently apprehended; but if a proper use shall appear to have been made of

\* P. 45, 46.

† See p. 48.

‡ Matt. xxiv. 40, 41.

these,

these, it may encourage our hopes of further benefit in the illustration of other difficult parts of Scripture, to be derived from those larger communications of the same kind, which we are taught shortly to expect. It may not be amiss to give the translation of the whole prophecy at one view, according to the foregoing amendments.

WEEKS SUFFICIENT HAVE BEEN TERMINATED,  
(or COMPLETED) UPON THY PEOPLE AND UPON  
THY HOLY CITY, TO CHECK THE REVOLT, AND TO  
PUT AN END TO SINS, AND TO MAKE ATONEMENT  
FOR INIQUITY, AND TO BRING AGAIN THE RIGHTE-  
OUSNESS OF ANCIENT TIMES, AND TO SEAL (that is,  
AUTHENTICATE) THE DIVINE ORACLE AND THE  
PROPHET, AND TO ANOINT (that is, SANCTIFY ANEW)  
THE MOST HOLY THINGS,

AND THOU SHALT KNOW AND UNDERSTAND,  
THAT FROM THE GOING FORTH OF A DECREE TO  
REBUILD JERUSALEM UNTO THE MESSIAH THE  
PRINCE SHALL BE SEVENTY AND SEVEN WEEKS,  
AND THREESCORE AND TWO YEARS; IT SHALL BE  
REBUILT, STILL ENLARGING ITSELF, AND BECOM-  
ING MORE AND MORE CONSIDERABLE, EVEN AMIDST  
TIMES OF DISTRESS.

AND AFTER THE TIMES SEVENTY SEVEN AND  
THREESCORE AND TWO, MESSIAH SHALL CUT OFF  
FROM

FROM BELONGING TO HIM BOTH THE CITY AND THE SANCTUARY; THE PRINCE THAT SHALL COME SHALL DESTROY THE PEOPLE; AND THE CUTTING OFF THEREOF SHALL BE WITH A FLOOD; (that is, A HOSTILE INVASION) AND UNTO THE END OF A WAR CARRIED ON WITH RAPIDITY SHALL BE DESOLATIONS.

BUT HE SHALL CONFIRM A COVENANT (or MAKE A FIRM COVENANT) WITH MANY FOR ONE WEEK; AND IN THE MIDST OF THE WEEK HE SHALL CAUSE THE SACRIFICE AND MEAT OFFERING TO CEASE; AND THE ABOMINATION OF DESOLATION SHALL BE UPON THE BORDER; (that is, ENCOMPASSING AND PRESSING CLOSE UPON THE CITY AND THE TEMPLE) AND AN UTTER END, EVEN A SPEEDY ONE (or, EVEN UNTIL AN UTTER END, AND THAT A SPEEDY ONE) SHALL BE POURED UPON THE DESOLATED.

A most astonishing prediction, in which the future fortunes of a people, carried on and continued through a course of more than six hundred years together, marked with a succession of striking and extraordinary incidents, and at length terminating in a final dissolution, are described beforehand with such wonderful precision and circumstantiality, that to a person not well versed in the proofs of scripture authenticity it might well appear (what some enemies of revelation have groundlessly charged upon this and other scriptural prophecies besides) to have been invented after the things had happened, which are pretended to be foretold in it! Happily

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however

however we are enabled undeniably to evince the contrary ; not only because we are provided with abundant evidence of the book, which contains this prophecy, and of the prophecy itself, having been extant long before the times which are therein referred to, and of its having been still in the keeping of those, whose avowed enmity to the Christian cause must have been an effectual bar against any attempt of imposture to favour it ; but also because even Christians themselves have not, according to the present supposition at least, been hitherto generally acquainted with the true value of its contents, so as to apply them with all due advantage. Authenticated then as it is, and illustrated, if truly, according to the foregoing explanation, it must be considered as a most strong corroborating testimony of the truth of our holy religion, and of the divine power and authority of its great author.—Some perhaps may be dissatisfied at not finding any longer in this prophecy the proof of that particular article of Christian faith, which has commonly been understood to be witnessed in it. Far, very far am I from wishing to weaken any part of that evidence, which is afforded us for the confirmation of any of those sacred truths, which are most surely believed among us. But if the doctrine of our Saviour's death for the sins of mankind be not here to be met with in reality, as I am persuaded it is not, who can be justly blamed for acknowledging the truth ? Nor do I think the credibility of the doctrine is in the least degree shaken or affected by the want of such an attestation. For if the illustration of this prophecy tends to the confirmation of the gospel truth in general, it tends also to the confirmation of every particular article which that gospel teaches. And I know not what it doth teach, if it doth not teach with the greatest plainness and perspicuity, that *Christ Jesus died for our sins* \*, and *not for his own* †, *the just for the unjust, that he might bring us to God* ‡. This at least I am certain of, that if any

\* Rom. iv. 25. 1 Cor. xv. 3. Gal. i. 4. Heb. i. 3. ix. 28. 1 Pet. ii. 24.

† 2 Cor. v. 21. Heb. iv. 15. vii. 26, 27. 1 Pet. ii. 22.

‡ 1 Pet. iii. 18.



one should be so weak and unsettled in the faith, as to remain unconvinced by the express declarations made on this head by our Saviour and his apostles, he would hardly be persuaded by any additional testimony, that could possibly be derived from the words of this prophecy.

ONE word or two more let me add, before I conclude, with respect to the purpose and design of revealing this heavenly vision. Some persons have seemed to imagine, and have argued upon the supposition, that the matter of this prophecy must needs be considered as of a favourable kind, and not to contain threats of evil, as we see it does, because it was delivered to Daniel in answer to his prayer, and by way of consolation to him, at the same time that he is declared to be in especial favour with God \*. But I see not the least ground for such a presumption. All, I think, that can reasonably be concluded from its having been granted in consequence of Daniel's prayer, is what I have already inferred at the beginning of this inquiry ; namely, that it might fairly be expected to have been in point, or at least not foreign to the matter of the supplication. And upon this footing it was surely a distinguishing mark of God's great favour towards him, that he should be thought worthy to participate of the divine counsels at first hand, of what nature soever those counsels were ; and should be employed as an instrument of conveying that knowledge to others. The beginning of the vision indeed sounded favourably ; but the end was exceedingly harsh and bitter ; and undoubtedly must have appeared so to one, who felt for his country so affectionately as the prophet Daniel did. But what then ? Must God alter and reverse the order of his decrees, or even suppress and keep out of sight the afflictive part of them, when it was otherwise convenient to make them known, for fear of adding to the sorrows of this good man ? Or when we do find him so intemperately lavish of the miraculous

\* *Michaelis Epist. ad D. J. Pringle*, p. 61, 62.

interpositions of his providence, as to make such high and important discoveries of his future designs, merely to gratify the curiosity of, or impart some temporary consolation to, an importunate individual, how exemplary or how acceptable soever for his piety?—Again; as little reason is there to suppose that this revelation was given by way of seasonable and friendly warning to the Jewish nation, in prospect of exciting them to repentance. In other places they are earnestly called upon to reform their misdoings, are shewn the necessary consequences of their persisting in wilful disobedience, the judgments and the promises of God are conditionally held forth to them, and no means left untried to revive in their minds a sense of duty, whenever it seemed to decay or lose ought of its proper influence among them. But in Daniel's predictions we see for the most part no condition annexed; all is absolute, and simply declarative, and most certainly to be performed in its season; doubtless because God, who foretold the evils, foresaw at the same time the provocations that would infallibly lead to them. A warning however we may safely conclude was intended, but not to them whose fate was inevitably pronounced, but to others in succeeding ages, to convince them that all this was not the effect of blind chance, but that the counsel of the Almighty had planned it, and his right hand brought it to pass; and to engage them for their own benefit to attend to and consider these dispensations of his providence. *All these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come* \*. Happy if we duly apply the admonition, and suffer it to have its proper effect and influence upon our conduct! The Christian Church hath long since stepped into the place of the Jewish nation, and is become, what that was of old, the peculiar object of God's attention and especial providence. It hath partaken in a very large degree of the bounteous riches of his grace; on some occasions and in some measure it hath also been visited with judgments, and experienced the rod of his afflict-

\* 1 Cor. x. 11.

ing hand. But has it, or, to speak less generally, has that reformed part of it established in these kingdoms, and which once groaned under the yoke of worse than Babylonish servitude, from which we are now happily delivered, have we learned wisdom from his corrections, or been influenced to love and obey him as we ought, in return for the blessed privileges of gospel light and liberty so graciously restored to us? If this hath not been the case hitherto, (and too true, I fear, it is, that it hath not) let us take warning betimes. For if God spared not the objects of his ancient adoption and favour, let us take heed lest he also spare not us. As yet it is hoped that the irrevocable sentence of condemnation is not gone forth against us; and God forbid it ever should! But if we would avoid being held forth in our turn as a spectacle of his national vengeance, let us make haste to avert it by our national repentance. And in this salutary work let us remember it to be the duty of every individual among us to take his separate share, and to labour in the reformation of what is amiss in himself; for by this only can the general reformation be effected. And to this surely we can want no other motive to incline us, than the consideration of the general weal, and the love we each of us feel for our religion and country. But we have this further encouragement in our favour, that however our pious endeavours may turn out with respect to the public, they will in no case be unavailing or lost to ourselves. Even taking the worst that can possibly happen, the providence of God, as is exemplified abundantly in the instance before us, will be ever watchful for the preservation of his faithful servants, and will find a way for them to escape and be happy, even amidst the general conflagration and perdition of the ungodly.

T H E E N D.





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